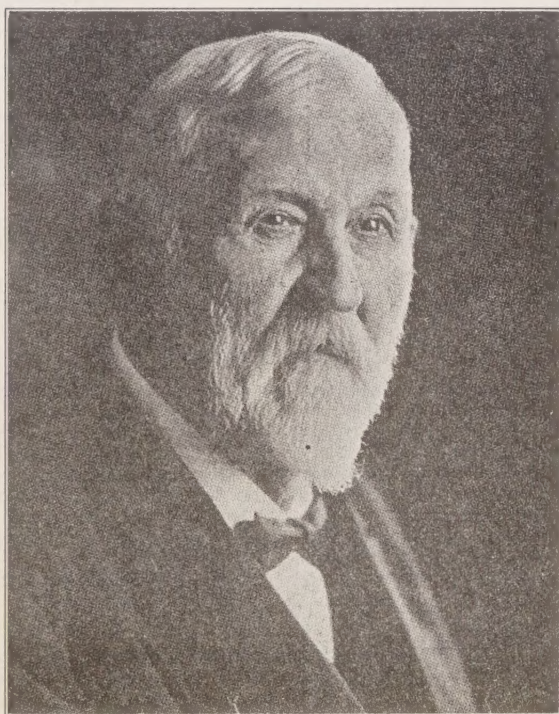


REFORMED CHURCH MESSENGER



A Prayer for Dependability

Our Heavenly Father, as Thou didst teach the children of Israel of old to walk in Thy ways and obey Thy law, help us to fulfill that law through keeping to the highway of righteousness, building character, never turning to the right or left, walking ever in Thy way. Teach us to be dependable, that Thou mayst depend upon us as loyal servants; teach us to be dependable, too, that others in need, distress, or doubt may depend on us, holding on to us as being able, through Thy strength, to keep them from faltering and enabling them to go further along the way that leads to higher life.

O God, we would learn more fully to use constructively the forces which Thou hast given into our custody and control. We would also learn to depend upon our Lord and Savior Jesus Christ, that we may better understand Thee, Thy universe, and the innermost whisperings of our own hearts.

Upon Thee we depend. All rests in Thee. Thou art our refuge and strength; Thou art the guide of all generations. The material world Thou hast created, and the spiritual world Thou hast inspired. Thy world displays unchanging laws, yet contains the free will of man. Thy law and Thy love teach us strength in obedience to Thee. O God, how excellent is Thy name in all the earth. Thou art for evermore our strength, our friend, our guide, and our salvation. Amen.

Richard K. Morton.

Above:

THE REV. ADAM J. BACHMAN,
Schaefferstown, Pa.,
Who recently celebrated the 52nd anniversary of his remarkable pastorate.

On the right:

CONFIRMATION CLASS, 1930, in
Solomon's Church, Macungie, Pa.,
Rev. Lamont G. Beers, pastor.

Top row: Peter Strauss, Paul Foster,
Curtis Beidleman, Rev. L. G. Beers,
Theron Krauss, Delmer Miller and
Kenneth Strauss.

Bottom row: Mabel Strauss, Grace
Reimert, Katie McClelland, Mary L.
Lichtenwalner, Jessie Beidleman and
Verna Erb.



PHILADELPHIA, SEPTEMBER 25, 1930

ONE BOOK A WEEK

THE ORIGIN AND FUTURE OF RELIGION

It is a long time since I have read a book so packed with thought and showing such grasp of knowledge as the book I have just finished: "The Coming Religion" by Nathaniel Schmidt. (The Macmillan Company.) It is one of those books that are impossible of review except in a long article, for it touches upon everything under the heavens, surveys all the past, present and future, discusses many theories and advances many more which demand careful attention and debate, and makes many prophecies upon the form and substance of the coming religion that one would delight to examine minutely, giving reasons for acceptance or rejection. I should say for the benefit of those who do not know Dr. Schmidt—I imagine most of my readers know him—that he is the Professor of Semitic Languages and Literatures and Oriental History in Cornell University, but he is also a scholar of great learning in the field of Comparative Religion, the fascinating field in which the earlier part of this book moves. He is a writer gifted with precise expression and lucid style and any reader, even though he be not a scholar, will find this book fascinating. He will find many statements from which he will dissent, but Professor Schmidt writes in most sweet and reverent spirit and hardly the most orthodox Christian will be offended. The future Christianity which he envisages is not the Christianity of most of us, indeed is not Christianity at all as it has come down through the ages, but on the other hand no one has lauded more highly the inexhaustible benefits Christianity has bestowed upon humanity in its conquering way than has Professor Schmidt and in his vision of the coming religion a high place is given to the Christian values.

Having said this I want to urge upon every thoughtful preacher the reading of this book. In the first place the story of the origin of religion, as given in four early chapters of this book, is the sanest

and most plausible I have recently seen. Many theories are examined but it is Dr. Schmidt's own conclusions that interested me. So much of the guessing about the religion of primitive man has been so silly, such absurd theories have been put forward to explain its origin, that it is a great relief to turn to a sensible and natural explanation of its origin such as is given here. Its naturalness is its commendation. As one reads one says: "Of course that is how man found his way out of animism and image worship up to God" and, after all, the theory which appeals to common sense is generally the right one. All these pages are extremely encouraging, too, because they absolutely convince the reader that religion is as much a part of human nature as one's loves and hates and desires. Dr. Schmidt will convince you that anyone who talks of the ultimate disappearance of religion ought to talk of the ultimate disappearance of human speech or even human heads. It is about the most fixed quality of human nature.

In one extremely interesting chapter Dr. Schmidt discusses the subject of religion itself. Just what is religion? He brings together many different definitions of religion from many faiths and many countries—a very interesting chapter this is—and after examining them thoroughly gives his own definition, aiming, as he says, to give one broad enough to cover all religions of all realms. He tells us that in 1904 he published an article in which he defined religion as "the consciousness of some power manifest in nature, determining man's destiny, and the ordering of his life in harmony with its demands." But he has evidently come to feel that even that is not broad enough, although it is practically the definition William James came to as the conclusion of his classic study of religious experience. Dr. Schmidt will not rule out Buddhism and Buddhism does not recognize even an outward power determining man's destiny. The definition Dr. Schmidt offers here is: "Religion is devotion to the highest." "Religious devotion is the direction of the mind toward what is conceived to be the highest truth, of the will toward the highest duty, the chief thing to be done, and of the heart toward the highest beauty, the most complete harmony and satisfaction." Most of

us would probably prefer the earlier definition. I myself seriously doubt if we have any right to transfer the word religion to an aspiration, no matter how lofty, that leaves out the consciousness of a personal God and does not ground all its aspirations and hopes in Him. Anyhow that is what religion has always meant, and means today, to the average man.

The chapter on "Revelation and Atonement" is a fine instance of the light the study of other, earlier religions throws on Christianity. In all the great religions there is revelation, i. e., God somehow, in some degree, makes Himself known to man or at least man somehow gets in touch with God and learns His will. Thus revelation is a universal process, found in all religions. The same is true of atonement by sacrifice. In every great religion the Gods are either placated or won over to the side of man by sacrifices. In the older religions this sacrifice is generally—not always—a blood sacrifice but in every religion atonement and sacrifice are linked together. Gradually, as in the prophets and especially in Christianity, this sacrifice took upon itself the form of love and service of God and man, but the vicarious principle is deep ingrained in the heart of religion. How could it be otherwise since it is embodied in the universe itself. No mother ever yet brought forth a child without pain, no great cause was ever won without some sacrificing themselves for it, no sin was ever forgiven without someone suffering for it, the weak are always saved by the suffering of the strong.

One might go on. It is a suggestive book. I wanted to preach ten sermons while I was reading it. The other chapters are: "A Grammar of Dissent." (The right to doubt is as inalienable as the right to believe and often leads up to some of the most valuable additions to religious knowledge.) "The Fall of Pan." (Great religions have passed away in the past; is there any certainty that some alive today may not share their fate? Dr. Schmidt, by the way, sees no sign of Christianity passing, although it may be greatly modified, as it already has been.) "Science and Religion," "Morality and Religion," "Art and Religion," "The State and Religion," "Religion in the Future."

Frederick Lynch.

A REMARKABLE PASTORATE

(See Picture on Cover Page)

The "Messenger" is glad to do honor to one of the well known and greatly beloved rural pastors of our denomination, the Rev. Adam J. Bachman, of Schaefferstown, Pa., who celebrated in July, the 52nd anniversary of his pastoral labors. When the editor of the "Messenger" was a little lad, he often sat on the knee of Pastor Bachman, and through the years he has thought of him as one of his dearest friends.

Pastor Bachman was born in Kistler's Valley, Lehigh Co., Pa., June 5, 1852. He was educated at the public schools, Keystone State Normal School, Palatinate College and Franklin and Marshall College, graduating in the class of '75, and graduating from the Seminary at Lancaster in 1878. He had taught school for various intervals during his preparation for his life work. He was licensed by East Pennsylvania Classis in May, 1878, and was elected pastor of the Schaefferstown Charge, consisting of St. Paul's Church, Schaefferstown; St. Paul's Church, Millbach; and Elias Church, Newmanstown, commencing his work on July 14, 1878. He was ordained and installed Sept. 8 of that year. In 1881 he was married to Miss Permilla J. Zeller. Mrs. Bachman, who was a true helpmate in every sense of the word, died on Thanksgiving Day, 1918. In addition to the three congregations of his charge, Pastor Bachman has been supply pastor of a number of other congregations, as follows: Templeman, 1892-1912; Richland, 1878-1904; Texter's, 1882-1921; Christ

JUST A WORD

'Twas only a very little thing
That brightened the world for me;
It made my very heart to sing
And a steady light to see.

The light had ceased to send its glow,
And I could not see my way;
But just that "little thing," you know,
Was a help for many a day.

What was it that so changed my day?
Why, 'twas only a word of cheer!
But it lighted up my lonely way,
And it wiped away the tear.

Elizabeth W. Fry.

Church, 1890-1909; Blue Meeting House, 1882-1890; St. Paul's, Bismarck, 1880-1912.

His golden anniversary in the pastorate was celebrated in 1928 when a number of prominent ministers took part. On July 13, at the celebration of his 52nd anniversary, the guest preacher was Rev. Dr. S. M. Roeder, of Glen Rock, Pa., his only living classmate, who preached very able and helpful sermons both morning and evening. The decorations were beautiful and the music, in charge of Miss Emma Bachman, organist, and Mr. H. F. Rhoads, chor-

ister, was inspiring. At this service, the venerable pastor read the following report: infant baptisms, 3,522; adult baptisms, 514; received by letter and renewal, 844; confirmations, 2,168; marriages, 1,346 couples; dismissed, 410; funerals, 2,334; private Communion, 3,574; sermons preached, 8,255; addresses, 4,780; family visits, 32,723; contributions for congregational purposes, \$126,272; for benevolence, \$24,760; miles traveled in pastoral duties, 118,264—most of these with horse and buggy.

The fact that during the last year Rev. Mr. Bachman baptized 34 infants and 8 adults, married 23 couples, received 93 new members, officiated at 41 funerals, preached 110 sermons, made 76 addresses and 400 family visits, demonstrates clearly that although he has been in the ministry for 52 years he remains active and industrious. He enjoys good health and a wide circle of friends, and engages in every worthy community interest. He has also furnished one son for the Gospel ministry, Rev. Adam R. Bachman, who serves St. John's Church, Mt. Aetna; First Church, Wernersville, and Elias Church, Newmanstown. One of Pastor Bachman's daughters, Patti, is wedded to a minister, Rev. Charles H. Brown, of Green Lane, Pa. The other children are Mrs. John G. Hoke, of Cornwall, and Misses Elizabeth N. and Emma M. Bachman. The "Messenger" extends sincere felicitations to this faithful minister of the Gospel, who has lived and served so long in that fine rural section of Lebanon County, Penna., and we wish for him ever deepening spiritual joy and peace.

VOL. CIII, No. 43

PHILADELPHIA, PA., SEPTEMBER 25, 1930

Whole Number 5188

Published every Thursday at
The Schaff Building, Fif-
teenth and Race Streets,
Philadelphia, Pa.

Reformed Church - Messenger -

(FOUNDED IN 1827)

The Board of Christian Education of the Reformed Church in the United States, the Rev. Henry I. Stahr, D.D., president; the Rev. C. Clever, D.D., president emeritus; the Rev. C. F. Kriete, D.D., vice-president; the Rev. Paul J. Dundore, Ph.D., recording secretary; Milton Warner, treasurer; the Rev. Paul S. Leinbach, D.D., executive secretary.

SUBSCRIPTIONS: Per year in advance, \$2.50; Single Copy, 6 cents. In accordance with the almost universal wish of our subscribers, papers are sent until there is a special order for discontinuance. Remittances are acknowledged by latest date following the subscriber's name on the wrapper; but receipts will be returned by letter when a stamp is enclosed for that purpose. All mail should be addressed to Schaff Building, 15th and Race Streets, Philadelphia, Pa.; articles for publication in care of the Editor; subscriptions and other business correspondence in care of the Business Department, Reformed Church Messenger. Checks in payment of subscriptions should be made payable to the REFORMED CHURCH MESSENGER.

The REV. PAUL SEIBERT LEINBACH, D. D., Litt. D., *Editor-in-Chief*

The REV. A. S. BROMER, D. D., *Associate Editor and Secretary of the Department of Business and Real Estate*

Departmental Editors: The REV. THEO. F. HERMAN, D. D., The REV. CHARLES E. SCHAEFFER, D. D., Mrs. H. W. ELSON, The REV. THOS. W. DICKERT, D. D., Miss ALLIENE S. DE CHANT, Mrs. EDWIN W. LENTZ, Dr. W. EDW. RAFFEY

Editorial Contributors: DR. FREDERICK LYNCH, DR. WILLIAM E. BARTON, HUBERT W. PEET, HERBERT W. HORWILL

Business Department: GEORGE W. WADNER, *Circulation Manager*; Miss L. M. HARRIS, *Office Subscription Manager*

The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

ADVERTISING RATE: Twelve cents per Agate Line each Insertion. \$1.68 per Inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE RELIGIOUS PRESS ASSOCIATION, 325 North Thirteenth Street, Philadelphia, Pa. All other communications should be addressed to FIFTEENTH AND RACE STREETS, Philadelphia.

Entered at the Postoffice at Philadelphia, Pa., as second-class matter, January 13th, 1902. Acceptance for mailing at the special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 11, 1918.

EDITORIAL

BUTTERED WORDS

Mr. Jay E. House, columnist of the *Philadelphia Public Ledger*, is a vociferous Wet and wants everybody to know it. He glories in using all possible occasions to show his contempt for Prohibition and his disposition to use all the liquor he pleases whenever he pleases. Perhaps his chief virtue is his professed abhorrence of hypocrisy, and on occasion he has blurted out plain facts which have quite effectually revealed clumsy alibis and camouflages used by his fellow-wets. The following is probably one of the choicest instances of this passion for reality: "The Methodist Board of Temperance and Public Morals has challenged the Wets to produce a plan for handling the liquor traffic. We assure the Board of Temperance and Public Morals that, while we do not speak officially or authoritatively, the Wets have a very definite plan. We found out what it was by talking to Wets in different sections of the country. Their plan is so to arrange things that malt and spirituous liquors of good quality may be purchased at a reasonable price in places convenient to the purchaser. They wish to make such purchases without liability to arrest or prosecution and without rendering the seller liable to such arrest and prosecution. That is what the Wets want. No Wet will deny it. And it occurs to us that it is time to eliminate buttered words when a statement of their aims or a description of their plan is asked."

But are the Wets in politics willing to admit the truth of Mr. House's frank statement? You know better. They are the real friends of temperance, if you can force yourself to believe what they say. It is deeply impressive to discover how profoundly they hate the saloon. It must never come back, they tell us—NO, NEVER! Such protagonists of repeal of the 18th Amendment as Dwight Morrow, Gov. Ritchie, Gov. F. D. Roosevelt and Federal Attorney Tuttle prescribe various ways of securing legalized booze dispensaries—and they appear to agree on one point only, that these are never to be called saloons. Not one of these estimable gentlemen has as yet been able to disprove the fact that a saloon by any other name would smell just as sour. They use "battered words".

One of the very wet journals, the *New York Herald-Tribune*, does not appear to be deceived by Mr. Tuttle's

proposal of "a constitutional guaranty completely outlawing and forbidding everywhere in the U. S. the saloon system and its equivalent, the private traffic in intoxicating beverages for private profit." The *Tribune* asks, "What is the saloon system? Couldn't a liquor emporium managed by a State government and dispensing beverages manufactured and distributed by the State be quite as much a saloon as one under private auspices? Mr. Tuttle's dictum that the saloon system and the private traffic in liquor for profit are equivalent terms strikes us as obviously unsound."

Dr. Willis J. Abbot of Boston, one of the ablest newspaper editors in America, writes scathingly of the efforts of the Governors of Maryland and New York, those "two brothers in hatred of Prohibition," in their efforts to make "more available the cup which intoxicates to the Americans now cruelly compelled to keep sober," and says: "The Maryland man would purge the Constitution of all reference to the liquor trade, repealing the Eighteenth Amendment and leaving the nation in the 'happy' condition prior to its adoption. The New Yorker would supplant the Eighteenth Amendment by a twenty-first, which would give the States authority to embark in liquor selling themselves, thus elevating bartenders to the dignity of civil servants. The complete divorce of liquor and politics which would be attained by having the State (i. e., the politicians) buy and sell all liquor, appoint all keepers of saloons and their bartenders and prescribe the hours and methods of sale will, of course, be evident to everybody.

"Whichever of these gubernatorial prescriptions for remedying the ills of Prohibition by feeding the patient more liquor may be the better it is not easy to determine. Between two evils it is not necessary to choose the lesser so long as you can reject both. But it is edifying to discover the two leaders of the war on Prohibition thus divided in strategy. To the Prohibitionists' positive assertion that the law on the statute books, when enforced, will accomplish the destruction of the liquor trade, the 'antis' respond only with encouragement of violation of the law, demands for its repeal, and divided counsels as to what shall take its place.

"To repeal the Eighteenth Amendment or the various enforcement acts, Federal and State, under it without pro-

viding for new methods of handling the liquor trade would be to invite chaos. That prospect might be attractive to anarchists, but not to friends of public order."

Yes, we agree it is time to "eliminate buttered words." Hon. Josephus Daniels has put it bluntly, as quoted in last week's MESSENGER; "Disguise it as you may, it is now apparent that *the clear-cut issue is Prohibition, with its lack of perfection, or the saloon, with its trail of evils.* The man who opposes Prohibition and says in the next breath that he never could tolerate the return of the saloon, either is practicing deception or he does not know that just as sure as night follows day, the fall of Prohibition is the re-enthronement of the saloon. There has never been any other alternative. There cannot be any other alternative."

* * *

MOTIVES FOR CHURCH UNION

Church Union, as understood by the writer, is more than Denominational Co-operation, or the merging of several congregations into one, in an over-churched community, or the establishing of Federated Churches, as at McConnellsburg, Pa. These may be, and undoubtedly are, the forerunners of Church Union; they show in what direction the tide is moving. But Church Union is the getting together into one organization of two or more denominations.

Much can be said about, and in favor of, all co-operative efforts. Certainly great advance has been made during the past 25 or 40 years. Yet this advance is not any greater, and in the writer's judgment not as great, as the actions of Church judicatories, addresses and printed statements, would lead one to believe. All these fine resolutions, fine sentiments set forth in addresses and in print, are as yet little more than prophetic. When it comes to the test of practicing these, their evidence in actual life does not seem so pronounced.

Do not misunderstand me, brethren. I believe in Co-operation in any and every form. I vote for every resolution which has to do with it as often as I am permitted to vote; I applaud every address I hear on the subject, if it is positive, forward-looking and understandable; and I read every article and book on the subject I can lay my hands on. I also believe in the Federal Council. But I will say again that as it seems to me the whole matter is still largely in the making and that we are yet in the prophetic stage.

Furthermore, I question whether we want Church Union unless the reasons given in favor of it are differently based from those generally advanced for co-operative efforts. The reasons, however they may be divided and sub-divided into many parts, mostly fall under one heading, viz.: temporal expediency. We must get together so as to make one great impact on the "Wets", or some other political issue; so as to have a general Social Service Program, and a unified course in Christian Education. In this way and in other ways not mentioned here greater efficiency will be attained and large sums of money saved. These and similar reasons we have heard and given for many years in favor of co-operation. And now we are simply substituting Church Union for Co-operation: the reasons remain the same. Practically all are based on temporal expediency.

Believing that all these reasons are good and proper in their place, I am persuaded that we have given secondary considerations first place. I cannot refrain from quoting a passage of Scripture here. "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." The Churches ought to get together in Co-operation and in Union, especially in union, first and foremost for spiritual reasons and purposes. The word that seems to me to express present efforts is, Reformation. I would like to change it to Regeneration.

In the first place then we give as a real motive for Church Union the knowledge that *the reasons for separation no longer exist.* Take for example the divisions that were effected because of the question of slavery, as in the Presbyterian, Baptist and Methodist communions. The cause of the division has been removed. Neither the North nor the South believes in slavery as an institution. And it is

difficult to understand why these bodies do not unite, except that old prejudices still prevail together with certain peculiarities that have grown up since the separation. In addition to these larger communions there are many small bodies of believers who broke away from their original moorings for reasons that seemed sufficient unto them, but which reasons no longer exist at all.

In the second place, a real motive, the highest and best of all, is if it is clear that *the larger body is more capable of expressing the spiritual life of the people* than the several smaller bodies are able to express it separately.

The Church of the living God has two main purposes: The first is to quicken and deepen the spiritual life of its members, and the second is to provide an organization through which this spiritual life shall express itself in the various forms of religious activity, as well as in all of life and in every relationship. Here you have the thought of the Church's impact upon the world. It is not an impact that is formidable because of numbers, but that is irresistible because of its spiritual power. This is well illustrated in the early Church, when the believers were few in numbers but mighty in spiritual power. Now if it is at all reasonable that the larger body rather than several smaller bodies, acting separately and largely independently of each other, can promote and give expression to the spiritual life in a better and more effective manner, then by all means have Church union. But the motive is spiritual, and not only numerical.

The same viewpoint holds with the economic reason for Church Union. We ought to have the various communions unite and thus save many thousands of dollars. That is the argument, and it is evident that the dollars could be saved. If the idea of Church Union is to save money and make it possible to reduce Apportionments, then the motive is bad. If on the other hand Church Union will make it possible, with the money contributed, to touch more lives with the Gospel and develop more spiritual power, then you have a motive that can be most heartily commended and promoted.

This is an age of mergers. Banks are merging; corporations are merging. One reads almost daily of mergers being effected. It is to be expected that this same spirit should lay hold of the Church in her organized form. And on the very surface of things it is easy to see both the need and wisdom of Church Union.

In the business world mergers are effected for material reasons and for purposes that are almost solely material too. If this movement in the business world impresses itself sufficiently upon the Church to bring about mergers and unions, it will have done a good thing.

The leaders of Church Union dare not, however, take over the reasons for business mergers and make them fundamental in Church Union. The Church is not an organization instituted and conducted for profit. Its one and only business is spiritual. Therefore to state our viewpoint in a few words, we would conclude by saying that *all legitimate motives for Church Union must be based on the spiritual.* Will the resultant merged organization be able to develop spiritual life better than the separate parts? Will it be a better means for the expression of spiritual life? Does it contain the promise of a better promotion of that life throughout the world? These are fundamental questions—and should receive primary consideration. —F. C. S.

Greensburg, Pa.

* * *

WANTED: REAL MEN!

Writing to the *Pittsburgh Christian Advocate*, Dr. George Caleb Moor, pastor of the Madison Avenue Church, Borough of Manhattan, enumerates the requirements for a city pastor in language which should be beneficial not only to any preachers who may be "itching" for a pastorate in the metropolis, but also for all others who think that ministers, in this year of grace, have "a soft snap." The elements of character required, according to Dr. Moor, are the following: "The strength of an ox; the tenacity of a bulldog; the daring of a lion; the patience of a donkey; the industry of

a beaver; the versatility of a chameleon; the vision of an eagle; the melodies of a nightingale; the meekness of a lamb; the hide of a rhinoceros; the disposition of an angel; the resignation of an incurable; the loyalty of an Apostle; the heroism of a martyr; the faithfulness of a prophet; the fervency of an evangelist; the tenderness of a shepherd; the devotion of a mother."

Notice is hereby served that ministers who possess the foregoing qualities, plus several others that might be mentioned, are needed not only in the metropolitan area but in the suburbs; and with the annihilation of the ancient differences between town and country, wrought by the automobile, telephone, radio and other modern contraptions, the "suburbs" today include about every place that is not in the city.

* * *

LONG-DISTANCE MEMBERSHIP

From the exceptionally complete and interesting Directory of Solomon's Charge, Macungie, Pa., we take the following: "From pastoral observation we note that one weakness of our local congregation is the large number of non-resident members. *Christians should belong to a Church in the community in which they live. The farther you get away from the load, the less you pull.* The members who live quite a distance from the Home-Church pull little of the load. Their traces are usually on the ground. There is little worth in long-distance membership. Belong to the Church in your community—here you earn your money, shelter your family, educate your children. Why not nourish your soul here, too?"

Here is a lot of good common-sense. There may be exceptions to all rules, but we are convinced that not many of these long distance memberships work out either to the advantage to the congregation which hangs on to such folks nor to the character and influence of the folks themselves. In rural sections a good many of these used to be known as "grave-yard members" because the parties in question expected some time to be buried in the cemetery adjoining the old Church. In only too many cases, the sentimental attachment to the "Home Church" is used as an alibi for the failure to keep up a working membership in some congregation. Some want to get all the possible benefits which the Church offers without doing any work for the Church in return. There are too many cases also in which people move far away from a community and the local pastor urges them to retain their membership in the old home Church, "because we need the money." This subordination of spiritual interests is fatal in most cases. We are convinced that many congregations would reveal a remarkable accession of vigor and influence if these long-distance members could be induced to share in the activities of congregations in the communities where they live.

* * *

HOW TO INCREASE CHURCH ATTENDANCE

We presume that the habit of complaining because Church attendance is not what it ought to be is very old. At least we cannot recall the time when we did not read and hear quite a number of such complaints. Admitting that there are too many empty pews, what is the best way to go about it in order to induce others, who are now giving the Church "absent treatment", to frequent the courts of the Lord? In a recent letter, an eminent British Churchman, Sir Josiah Stamp, suggests—and we believe correctly—that there is little use in these days in urging Church-going as a duty. At any rate we agree that this is not the most winsome and effective argument to be presented to non-Churchgoers at this time. "But," he says, "*the argument from the loss of a higher opportunity and personal benefit in the truest balance of life* ought to appeal to all thoughtful people when properly presented. This throws a great responsibility upon those who are already there, that when they are taken at their word and their invitation is accepted, the newcomers should find and realize an atmosphere that is different from, and finer than, they have found outside. This means, of course, that standards of judgment and attitudes of mind must be on a higher plane than those of the market place and on the tennis court. Inasmuch as man's

behaviour in the market place and on the tennis court is, on the whole, very decent and rarely sinks below the commonplace, this sets the Churchman a standard that he is sometimes hardly prepared for, and which, unaided, he would be unlikely to reach."

It would be helpful if we had reports from those who have noted increased Church attendance. How do you account for it? Can you pass on for the benefit of others the methods pursued to secure this desirable end?

* * *

THE REFORMED CHURCH AND PROHIBITION

The Social Service Commission has done a fine thing in issuing a 4-page bulletin, entitled, *The Reformed Church in the U. S. on Prohibition*. It contains the various actions of the General Synod since the adoption of the 18th Amendment, an interpretation of their significance, and the real question at issue. Because every loyal member of the Reformed Church should be fully advised on the position of our Church, we wish that pastors could secure the universal reading of this important leaflet. They can be secured for free distribution by addressing the office of the Commission, 513 Schaff Building, Phila., Pa. Why should not every pastor take advantage of this opportunity? Now is the time to prove that you mean business!

* * *

WESTWARD HO!

This morning we are crossing the wide plains of Alberta and Saskatchewan, having left the mountains behind us during the night. Now we are crossing the Dominion's grain belt, upon the fruitfulness of which the prosperity of Canada very largely depends. Most of the wheat has been harvested and already stored in the elevators found, at frequent intervals, along the tracks of the Canadian Pacific. We also see a good deal of pasture land and, rather frequently, meet stretches of land that have the sage brush for their most productive crop. Early in the afternoon we make a stop at Moose Jaw—a good sized town that looked to be quite prosperous. Here we traded ours for a new engine. Now we are encountering the hot wave that has pushed out from the East and we are thinking of the cool days and nights in the Rockies. Early the same evening we reach N. Portal, a town on the boundary line between Canada and the United States. On the train a custom officer examines our baggage and as we step from our cars, an immigrant officer checks us off one by one and allows us to cross the line after we have been identified. As we came over on this side a young man facetiously remarked, "Why, the very air smells different on this side!" "Oh, do you think so?" answered an innocent one. We are now in Portal, North Dakota. Twilight lingers and so do we and it is 9.30 P. M. central time when we leave N. Portal for a night's ride through N. Dakota and Minnesota. Whew! what a hot night it was! We are now meeting the hottest weather of our trip. Minneapolis is our next stopping place where we drive through parks, along lakefront boulevards and stop in Minnehaha Park to see the Minnehaha Falls, made famous by Longfellow in his "Hiawatha". Over there is the Government Dam site of the Ford Plant, a fine bridge brings us over the Mississippi River into St. Paul, the capital city of Minnesota. Here we see the State University, the State Capitol and the imposing Union Station. Here we waited until early evening when our train pulled out for Chicago. That night we met a severe thunder storm and when we reached Chicago, it was still raining. As a tourist party, we had reached our journey's end, for here it was that we assembled two weeks ago. During this fortnight we had traveled 5,000 miles in safety and with remarkably fine weather. When the writer reached Philadelphia he had covered nearly 2,000 miles more. During these days we had seen much of "America the Beautiful", met with new friends and gained a new vision of the extent and majestic beauty of the United States and Canada. While at Banff and in conversation with an Australian, he said to the writer, "I have visited many countries and most of the large cities, and I want to tell you that I consider the city of Washington, your capital, the most beautiful city I have ever seen."

—A. M. S.

The Parables of Safed the Sage

THE PARABLE OF THE VIOLET RAYS

I came unto a city where I was to deliver an Address. And the Journey had been long, and not wholly free from Dust and Smoak. And in the Inn where I sojourned was a Turkish Bath.

And I entered the Turkish Bath, and I laid aside my Raiment, and I exuded more Dust and Smoak than I anticipated.

And the Attendant who cared for me during that Experience was an Ethiopian. And he had an Interesting Vocabulary.

And he sought to know me who I was, and he gave me more or less information concerning himself and the affairs of the Nation.

And after I had been Rubbed and Kneaded and Thumped as much as was required by the Rules of the Game, I clothed myself in a Sheet and would have laid me down to Cool Off and it might be to take a Nap. But the Ethiopian desired of me that I should make full use of all the Facilities of the place.

And he was eloquent in his recommendation of the Ultra-Violet Rays which they kept in stock in that place, and he desired that I should procure a measure of them.

And I said, I do not think that I need them.

And he said, They would do thee good.

And I said, I have been done good, and I fain would rest. And he still insisted that the Ultra-Violet Rays would do me added good.

And I inquired of him, saying, I am now Clean and Comfortable, and I am not aware of anything that I require, save it be to rest for a time and return by degrees to a Normal Temperature. What added good would the Ultra-Violet Rays do unto me?

Now this have I noticed that many people have an idea that something or other will do good but are hard put to it when they are asked, What good? And how? And my friend the Ethiopian had a Momentary Difficulty of this Character. For it was easier for him to assert that the Ultra-Violet Rays would do me good than it was to declare just what good they would do me.

But he was not a man who waited long by reason of lack of words, and he gave me a reason for his faith that the Ultra-Violet Rays would do me good. And this was what he said:

One thing the Ultra-Violet Rays sho do for a man, they make him Relapse.

Now I was much Instructed by this Answer; and as I expressed an interest in the subject of Relapsation, he waxed Eloquent and told me that I was in Excellent Condition, but that one thing I lacked, and that was Relapsation.

And I thought of many men who begin well and desist, and of those who take up new ventures and quickly forget them and go off after words, and of those whose Religion is just one Relapse after another. And I said, What thou sayest doth suggest to me that there is marked Potency in the Ultra-Violet Rays. For there is in the world of mankind no general lack of Relapsation.

And he said, Dat's right, boss, and hit sho does a man a Heap of good.

And I said, It is high time I had a spoonful of it. Turn on thine Ultra-Violet Rays.

And either the Relapsation or something else did me good.

The Preacher and the Pulpit

By the REV. MILTON WHITENER

(A Paper Delivered Before the High Point, N. C., Ministers' Association)

The preacher has a great many relationships and a great many fields of service. He has a relationship to his community, and must therefore be a man among men. If he will he may exercise a powerful influence in the shaping of community life and the formation of community programs. He has a relationship to his people over whom he is set as pastor. And this is a ministry which is not to be lightly esteemed. He must tend his sheep. He has a relationship to his Church, and in these modern days the preacher must be something of an organizer and business executive.

But the principal business of the preacher is to preach. The pulpit always has been and still is the supreme place of service. The pulpit is the preacher's throne. It is the place where he stands as the representative of God to speak for God and to declare the counsels of God. If the preacher fails there, he has failed in the most important part of his ministry. If the preacher succeeds there, he has succeeded in the most important part of his ministry.

It is vital, therefore, that every minister give careful consideration to this phase of his ministry. As I have been studying this subject rather intensively the past few weeks I am simply amazed at the abundance of the material which suggests itself. But in this paper I can barely sketch only a few of the many elements entering into it. The things I have to say I want to consider under three heads: 1. The Man in the Pulpit; 2. The Manner of the Man in the Pulpit; 3. The Message of the Man in the Pulpit.

I. The Man

We cannot make too much of the importance of the man. The preacher stands as the representative of God, to be His

"THE SOUL'S SATISFACTION"

"That inalienable desire for contact with the spiritual world, which is man's distinctive glory."—The late Rev. G. J. Forsyth, D.D.

The soul has wings; one, the response of FAITH
To what the Living God in Scripture saith;
The other, LOVE, streaming forth from the breast
To all it sees and knows is truly BEST.
Therefore I will not cleave unto the clod,
But rise, in Faith and Love, to find my God:
And then return to witness here below
To what, through Faith and Love, of God I know.

William Olney.

mouthpiece and agent of revelation in a very special way. That is both an exalted privilege and a tremendous responsibility.

It is generally agreed that the highest form of revelation is made through personality. It is true that "the heavens declare the glory of God and the firmament sheweth His handiwork." The earth speaks of Him to men who listen. All nature is vocal with His message. But it is likewise true that God speaks to the world, as He has ever spoken, in the clearest way through men. It is through Jesus Christ the Man that the world beholds the glory of God in its fullness. The doctrines of religion are people. Jesus said, "I am the

Way and the Truth and the Life." When doctrines are divorced from human life they become mere dogmas, cold and lifeless. God's great revealing agent today, as in all days, is not a book nor a cathedral, nor a ritual, nor a creed, but a man.

The study of life shows, too, that God has not only chosen to reveal Himself, but also to propagate His religion through men. The unanswerable argument for Christianity is a life. "Follow Me," said Jesus, the founder of Christianity. A holy life makes a plea for God that neither man nor devil can refute, and the clearest interpretation of the Bible is a person who daily lives its teachings. "What is your favorite version of the Bible," was asked of a group of boys in the Sunday School. Some said, "The King James." Others said, "The Revised." Some liked Moffatt's translation. One boy said, "I like my mother's version best. She lives it." There is no better exposition of the Scriptures and no better way of propagating religion than through a good life.

All of this but lays multiplied emphasis on the importance of the man who goes into the pulpit being the right kind of a man. The man is the big fact in his ministry—not his college, nor his degrees, nor his parish, but, the man himself. He is more important than any sermon he ever preaches, than any service he ever conducts, than any duty he ever performs. If this be true, what kind of a man should he be?

He must be first and foremost, as has already been indicated, a good man. It is what a man is that makes him great and gives his message power. Jesus Christ was great not because of what He had, not because of what He said, not because of what He did, but because of what He was. And so the supreme qualification for

the great vocation is character. How can a holy God be revealed through an unholy man! The preacher must be a man of moral integrity that his light may so shine before men that they may be led to glorify God. His character is his capital. He must be clean out of the pulpit, as well as in it, clean in life and clean in speech. The preacher who tells a questionable story is probably a worse influence than his brother who is doctrinally unsound. He must be honest out of the pulpit, as he advocates honesty in it—and pay his debts. Many a preacher's words fall on deaf ears because they are not illustrated by his works, and confidence in the message is frequently destroyed by a lack of confidence in the man.

The preacher must likewise be spiritually minded. He is a poor man behind his message if there be nothing to suggest his Lord. The things of the spirit are spiritually discerned, and to hear the voice of God a man must be in tune with God. There is a spiritual radio as there is a material radio. It is only he that is of God that heareth God's words and through whom God may reveal Himself.

If the preacher be not spiritually minded he is out of tune with the Infinite, and his sermon, learned and eloquent though it may be, will be as sounding brass and clanging cymbal. He may speak eloquently and interestingly about trade and politics and wages and recreation and social affairs and things material and may be able to argue learnedly on matters of doctrine, but if he never lift his people to the heights where the soul feels the winds which blow from God, the preacher is not a sky-pilot at all. He must have the message not only on his lips, but in his heart. There is a difference between a preacher and a pulpiteer. To the pulpiteer the sermon is a performance; to the preacher it is a passion, his soul going out in speech that he may lead his people to God.

Along with this moral and spiritual endowment, the preacher must be intelligent and intellectually alert. He must be prepared for his ministry. I do not say that he must necessarily be learned. That is desirable, but it is not essential. For there have been great preachers who have not been learned men, as the world counts learning. The greatest of all preachers, who spoke as never man spoke, was not learned, so far as intellectual training went. Jesus was not a college graduate and never went to a theological seminary. The Pharisees marveled and said, "Whence hath this man this wisdom, having never learned?" The disciples were called "ignorant and unlearned men," but a few of them, at least, were great preachers. They may not have been great students of books, but they were great students of life. And they began their ministry of preaching, only after a period of preparation. Jesus was thirty years old when He began His preaching ministry and Peter had been three years with Jesus before he preached his great sermon on Pentecost. It is my conviction that no man should go into the pulpit and attempt to preach without careful preparation, that his words may command the respect of thinking men. A great deal of harm has undoubtedly come to the cause of Christianity because unprepared men have attempted to proclaim its message.

II. The Manner of the Man

The manner of the man is likewise important. The preacher should respect his pulpit. It is a sacred place, where he stands to speak for God. It should be entered reverently, but not with ostentatious devotion. The attitude of the preacher in large measure determines the attitude of the congregation. If the preacher be reverent and devotional, he will soon inspire reverence and devotion in his people. If the preacher be flippant and careless he will soon have a flippant and careless congregation. The pulpit is no place for a mountebank, an actor, or even an enter-

tainer. It is at home only to an ambassador of the Most High God.

In delivering his message the preacher should be free from eccentricities and from pulpit tricks and mannerisms and avoid the repeated use of particular phrases. He should not mistake noise for power. He is not called to be a son of thunder but a son of consolation. He should remember that "the shallows murmur, but the deeps are dumb." He is not heard for his loud speaking nor for his much speaking. When his message is finished he should stop. Some preachers are decidedly lacking in terminal facilities.

There are three principal methods of delivering a sermon—memoriter, reading, and extemporaneous. All of these methods have been used by great preachers, and every preacher must work out for himself the method which is most desirable for him. All are good if rightly used, and all may be bad if abused.

TIME HAS ARRIVED FOR "FULL SPEED AHEAD!"

Engineers often get an order which means full speed ahead.

As vacations are over, that applies to Church members. From now on it is full speed ahead for fall and winter.

It is time we again become acquainted with our pews. They were at their accustomed places all summer, but many of us were elsewhere.

Some were in other pews, but quite a number were not.

We always admire those vacationists who start their day of pleasure by attending services, no matter where they are. They do not permit vacation to interfere with duty.

Pastors are back and many will refer to what the Church wants to do if the laymen will help do it.

Much of the work depends on us laymen. Many are examples to others, and some are not.

One is an asset and the other a liability.

If business liabilities are greater than assets we have dealings with the sheriff or referee in bankruptcy.

In Church the assets are always hampered by the liabilities. Let us be honest with ourselves—what are we?

Our friends know, because it is evident to everybody but ourselves.

Full speed ahead! No one expects a mile a minute; going a square or two on Sunday to the place we should go will be sufficient.

Will we go?

Reading (Pa.) Eagle.

Whatever be the method of delivering the sermon, the preacher must not call attention to himself. He does not stand in the pulpit to show himself, or to show off himself, or to glorify himself, but to reveal and declare a Saviour and to glorify God. Like John the Baptist, he needs to be conscious that he is a voice. When messengers came to inquire of John, "Who art thou?" he answered, saying, "I am a voice." He was nothing in himself. He was simply a voice, the bearer of a message. There was One greater than John of whom he was testifying. "He must increase, but I must decrease." The preacher stands in his pulpit to speak for and to glorify One greater than himself.

But John did feel himself to be a voice. And there was intensity and earnestness in him. He was the voice of one "crying"—not just speaking, but "crying." He had intensity. He had earnestness. He had passion. Every preacher when he goes into the pulpit should go there with earnestness, filled with intensity and fired with passion. The King's business not only de-

mands haste, but it demands intensity. The preacher should deliver his message not as one that beateth the air, nor as one who simply has a duty to be performed, but as a "voice crying." Many an otherwise good sermon has been ruined by a listless, careless presentation, and many an otherwise poor sermon has carried conviction because it was delivered with conviction.

This leads me to say another thing. A preacher should be assertive, not apologetic. In a recent article in one of our popular magazines a certain well-known editor noted for his virile style and his independent spirit made the confession that he was not very much of a Church-goer, and then proceeded to set forth at considerable length what he termed his "reasons" for not going to Church. As one of the "reasons" he calls attention to a condition which he says is largely prevalent in the Church today, namely, that it pitches its music frequently in the minor key, that its spirit is the spirit of sadness and that it speaks much in the language of defeat and despair. I am not sure but that Editor Saunders is partly right. We do hear in many Churches entirely too many minor notes. We are in many cases allowing apology to take the place of assertiveness. Our fears are frequently stronger than our hopes. Many of us are much more given to examining our own condition than we are to letting our minds dwell upon the excellencies and glories and conquering might of our risen Lord. It is well for us sometimes to look in upon ourselves. But we can easily do too much of it. The man who is always taking his own temperature and examining his own pulse may easily fret himself into a fever. And that, in large measure, is what we have been doing as individual Christians and as Churches. We have been talking about ourselves and trying to find what is the matter with us. We have almost persuaded ourselves that something is badly the matter, and we are ready to apologize for everything we do. In all too many instances the word that is preached is not the word of victory, but the wail of a world going on to its doom. The consequence is that many of our people have become desponding and disheartened. And a desponding and disheartened people is always a crippled and enfeebled people. The preacher needs to get away from the idea of feebleness and despair, away from the wail of a world gone wrong, and to sound instead the note of victory.

III. The Message

Here we have the keynote of the message which the preacher is to bring. He is to be the proclaimer of a gospel, a bearer of "good news." It is not the business of the preacher to present ethical essays, nor deliver political panegyrics, nor philosophical polemics, nor doctrinal dissertations. These may be all right in their place, but that place is not the pulpit. The preacher is not to feed the hungry souls of men with homilies on current events and civic righteousness and moral reform. These things, too, may be needed on occasion, but they are not the heart of the preacher's message. I do not read anywhere in the New Testament that Jesus commissioned His disciples to be moral reformers or social agitators. He commissioned them to "preach the gospel." Paul had a striking opportunity to discuss the moral question of slavery when he sent Onesimus back to Philemon. But he did not do it. He was sent to preach the gospel, not moral reform. I do not conceive it to be the business of the preacher to tell men how to vote, but to tell them how to be saved and how to live the abundant life. Neither do I conceive it to be the business of the preacher to preach philosophy. Paul tried it once and gave it up with the feeling that he had missed an opportunity. At Athens he thought to turn the flank of the Greek philosophers by answering them according to their philosophy, and he failed. He made a very

impressive address upon the Areopagus, but it missed fire. And as he went down from Athens to Corinth he thought over the matter and searched his mind and heart in order to find out what had gone wrong, and his thinking led him to this conclusion: "I determined not to know anything among you save Jesus Christ and Him crucified."

That is the preacher's primary message. He is to tell the world of a Savior. His message is to be a gospel, the good news of the love of God and of the grace of God in Jesus Christ. A preacher may speak upon many other vital themes and may answer other searching and interesting questions, but every sermon must somehow focus upon Christ and bring to the world the good news of a Redeemer. The preacher is to show men Jesus, "crowned with glory and honor, henceforth expecting till His enemies be made His footstool." Expecting! Calmly, confidently expecting! Triumph is not a matter of doubt; it is only a matter of time. That is good news.

It was that good news that the Great Preacher proclaimed. Beginning His ministry in Nazareth He read, "The Spirit of the Lord is upon me, because He hath

anointed me to preach the gospel to the poor, He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Then, closing the book, He said, "This day is this scripture fulfilled in your ears." He constantly tried, as every preacher must, to point out to people a way of victory, to show them how to be saved, how to fight sin in themselves and in their surroundings, how to triumph over temptation, how to build character, how to be patient under trial and strong under strain, how to be courageous in danger and serene in death.

That is what the preacher is to do in these modern times. He is to give men the vision of possible victory, the vision of a Savior and the vision of a living, personal God. As a follower of the Great Preacher he is not to close his eyes to the facts of life, but to take these facts, many and varied, and give them a spiritual interpretation. As Fosdick says in his "Christianity and Progress": "Jesus has given us the most glorious interpretation of life's meaning that the sons of men have ever had. The Fatherhood of God, the friendship of the Spirit, the sovereignty

of righteousness, the law of love, the glory of service, the coming of the Kingdom, the eternal hope—there never was an interpretation of life to compare with that." That is what the preacher of today is to do as he stands in his pulpit. If he fails there he has failed at the center of his preaching. In all the movements of the world, facing all the facts of life and all the needs of men, the preacher must show men God, reveal a Redeemer, inspire in them faith and give them an eternal hope.

Some of us may not agree with Mr. Wells in all that he says. But he said a great thing when he wrote in "Mr. Britling Sees It Through": "Religion is the first thing and the last thing, and until a man has found God and been found of God, he begins at no beginning and works to no end. He may have his friendships, his partial loyalties, his scraps of honor. But all these things fall into place and life falls into place only with God. . . . I must tell all my world of Him."

That is what the preacher must do. He must tell all his world of God. Preaching is the biggest business in the world, and there is no message like the message the preacher has to give if he is true to his mission.

To-day in China

The following material from Rev. Ward Hartman, our farthest-away missionary in Yungtsui, China, was sent in for use in a series of articles which will appear shortly in "The Way", under the caption, "Daddy's Diary". However, in Missionary Hartman's inimitable way, it gives such a vivid description of just what is transpiring day by day in the heart of China, that I thought it would be of special interest to the members of the Church in general who are so vitally interested in the happenings on our Mission field in China these days.—A. V. CASSELMAN.

WAR CORRESPONDENCE OFFICE

Yungtsui, Hunan, China

U. R. U. W.

Guaranteed Latest

Floating Rumors

Stations

Stationary and Perambulatory

Sending or Receiving

Since the U. R. U. W. has not had such wide publicity as Reuter's and other standard telegraph agencies, a word of explanation might be in place. This being the day of wireless, we in this enlightened backwoods of the interior of China are no longer satisfied to get our news from wires which deliver their messages to stated offices only. Our news all comes through wireless, lip to ear service. We represent the "Uncensored Rumors Uncontrollable Wireless" Agency. Stationary offices are found in various shops and public places where people delight to gather and exchange reports on the latest thing heard. Practically every person who comes up the walk to my house is a perambulatory station with a fresh wireless.

As all war correspondence offices are created through emergency, so was this office brought into existence. Upon our return from Paotsing a few days ago we were informed that a state of war was on. Our fair city is in the path which the intruders wish to travel. The braves of our city were sent out fifteen miles to the border of the province to persuade them that should they insist on coming this way, they must expect a time hotter than the boiling rays of this summer sun. Of course, those whom we have dubbed as intruders do not accept the term in a gracious spirit. They declare themselves honorable soldiers of this great country of the Dragon. Why their services and presence are no longer desired in Kweichow and Szechuen provinces is, of course, unknown to us. Unendurable pressure is being brought to bear upon them there; why should they not find a happy hunting ground in the province of Hunan?

Monday, June 30, 1930

11.00 A. M. Your correspondent arrived

THE SON OF GOD

Lo, now we sing the Son of God,
Whose feet our humble pathway trod;

He journeyed all our way that He
Might so our great Redeemer be.

Thou Son of Mary, Son of God,
This troubled pathway Thou hast trod,

And in the Heavenly home above
Dost wait us in eternal love.

Thine, Thine is matchless deity;
The rolling worlds sing, "This is He!"

We fall before Thee evermore
With happy hearts, as we adore.

And so, through all the passing days,
We lift our voices in Thy praise
Who all our rugged pathway trod,
Thou Son of Mary, Son of God!

B. F. M. Sours.

in Yungtsui. People were placing candles and incense sticks in front of their stores and homes to welcome the Smallpox-and-Measles Idol when she should be carried through the street. Annually she is paraded through the city, but this time her worshipers hope that she will not only ward off these sicknesses but will keep the city free of outside soldiers, so extra incense is ready to be burned.

12.00 Noon. Bang! Bang! Bomb! Rattle! Rattle! So the firecrackers announce that the old wooden lady is getting a ride. Four men carry her chair.

2.00 P. M. Have you heard that everyone in town has moved valuables to the country? Well, the military captain sent twelve large boxes of his belongings five miles up into the country for safety.

5.00 P. M. Two men from over in Szechuen Province have just come to town and they say there is no fighting up in

the country. There is nothing to fear; the enemy has only a few soldiers, the excitement is all here in Yungtsui.

Tuesday, July 1

7.00 A. M. People are moving in both directions, some east, others west.

9.00 A. M. Mr. Yang goes home to the country to arrange for receiving things sent from the city. Several families have sent their possessions to Oh Tsa Lah Village ten miles away.

11.00 A. M. Military officials have all sent their prized belongings out of town. All through the day people are seen carrying bundles to places considered safe.

3.00 P. M. Several coolies carrying cotton to Szechuen Province go past in the direction of the trouble. They say there is no need for fear.

Wednesday, July 2

10.00 A. M. Paotsing soldiers go through the town on their way to the front.

12.00 Noon. The general with a few of his soldiers has come back half-way to Yungtsui.

1.00 P. M. The magistrate puts up a proclamation saying that there are nearly three thousand wicked soldiers on the enemy's side. Everyone must do what he can to keep them from coming this way. Citizens must guard the streets at night. Police will check up on all the inns to see that no travelers from Szechuen or Kweichow be allowed to sleep in the city.

4.00 P. M. At the general's home the painted glass has been taken from the windows and carried to safety.

7.00 P. M. People are huddled in groups talking in low tones, everyone very fearful. A small machine gun guards the general's home.

9.00 P. M. From the shop just across the street they have carried some of their goods to a place of hiding. Fighting on the morrow is inevitable—everybody says so.

Thursday, July 3

6.00 A. M. Coolies are busy carrying boxes and bundles toward the river to put on boats.

7.00 A. M. A man from Szechuen has

some to town to sell bed mats. No inn dares receive him for fear he may be a spy. His mats he set out on the street. He says there was no trouble to be seen on his route.

8.00 A. M. The members of the general's household are going along the street on their way to a hiding-place.

9.00 A. M. Magistrate has gone along the street with several soldiers warning people to move their possessions.

Truth of the report: The magistrate distributed circulars asking the people living outside the city wall to retain five days' provisions and to carry the balance inside the wall so it will be there in case of need.

11.00 A. M. The stores downtown are

sending their goods to the boats to be ready for shipment down river if the local soldiers are unable to withstand the invaders.

2.00 P. M. The magistrate has ordered that if the outside soldiers take the city, the citizens must break all the water jars and rice bowls, and put away the cooking pots so that the invaders will have nothing from which to eat (doubtful rumor).

8.00 P. M. Representatives sent to Szechuen Province are said to have returned, reporting that the enemy has withdrawn from the province border.

There was a shower this evening, so the people have cooled down a little.

Friday, July 4

Several loads of thread and cotton have gone toward Gee Dung Ping, and many of the town people went there for today's market. The city is resting far more easily this morning. Citizens did not guard the street last night.

Several representatives from Szechuen spent last night in the inn across the street. They had conferred with our General Chen at Fenghwang and report no danger.

It is being said that our General Chen will add the Szechuen invaders to his troops.

12.00 Noon. Apparently the War Bubble has burst.

(War Correspondence Office Closed.)

Stewardship Among Men

By GEORGE L. OMWAKE, Pd.D., LL.D., *President of Ursinus College and Recording Secretary of the Reformed Churchmen's League*

The writer has been asked as a representative of the Reformed Churchmen's League to state what the League has to say on Christian Stewardship, and particularly during Stewardship Year. Is there a special message to the men of our Church on this subject?

In its constitution, approved and authorized by the General Synod, Stewardship is central among the objectives of the League. This organization fell heir to many of the motives of the old Layman's Missionary Movement and chief among these is that of getting the idea of Christian Stewardship more widely accepted by the men of the Reformed Church. Stewardship, strangely indeed, is looked upon by some as a sort of new propaganda, but every informed member of the Church knows that the view of life contained therein is one of the outstanding teachings of the Bible and is fundamental in the teachings of the Church. It is amazing that so many persons brought up in Christian homes, Sunday School and Church should have little or no interest in this essential doctrine of the Christian religion.

We have enlightened Christians who devote themselves zealously to the more the-

oretical doctrines of religion and neglect the practical. There are men who stake their destiny on abstract doctrines—matters in which theologians themselves disagree, and yet show lamentable indifference toward such a practical principle of Christian living as that of Stewardship. If the Reformed Churchmen's League can awake men from this indifference it will perform a great Christian service to both them and the Church.

As a plan of life, Christian Stewardship yields the highest satisfactions and as a program of action, it insures the most effective service. After all, men get more satisfactory reactions from activities than they do from beliefs. Practical Christianity appeals to them more than theoretical Christianity. Stewardship, which is a way of living rather than a doctrine, challenges strongly the natural interests of men. Its principles are personal in their application, but as individuals become Stewards of God, the whole of society benefits, for Stewardship bears its first fruits in human betterment.

The heart and center of Christian Stewardship is to be found in that classic statement of the Reformed faith—the Heidel-

berg Catechism. In the answer to the very first question we learn that we "are not our own but belong to our faithful Savior, Jesus Christ." And this, it is said, is "our only comfort in life and death." There are Christian stewards among us who can testify to this fact. The greatest joy of life is experienced when this foremost teaching of our faith becomes the living, and guiding force motivating and actuating our every thought and deed.

The point at which Stewardship is likely to break down in its application is in the use of our blessings, whether they be blessings of physical health, intellectual endowment, personal virtues, or outward possessions. Left to unreasoned use, these blessings are likely to be applied to selfish ends. It is the reasoned use of our time, our talents and our possessions that the Reformed Churchmen's League proposes to promote. Whatever use men will make of these gifts, the League means that they shall be made acquainted with the underlying Christian principles. Through discussions in Chapter meetings and through reading, the rationale of the Christian life with reference to these matters will, we trust, become recognized and adopted by the men of our Church.

A Letter From London

By HUBERT W. PEET

Britain's Prohibition M. P.

Asked the other day by an interviewer how the experience of the United States affected him in his advocacy of Prohibition for Britain, Mr. Edwin Serymgeour, the Independent and Prohibitionist Member of Parliament for Dundee—the only M. P. to be elected on this ticket—replied, "The whole trouble over there is the graft system, and the general corruption. Here in Britain I am convinced if a Prohibition law were put into operation it would be obeyed, and I do not believe there would be much trouble in enforcing it.

"But here the temperance ranks are divided. Our leaders do not lead. They temporize with the evil thing. In Scotland we have Local Veto, and it is just such permissive licensing on an equal or larger scale that kept the United States from securing Prohibition for many years.

"The Wesleyan Conference years ago carried a resolution in favor of nothing less than total Prohibition. That is a position that ought to be upheld."

For thirty years Mr. Serymgeour, who is an active Wesleyan, has been Organizing Secretary of the Prohibition Party. His last election address had this very unusual declaration in it, though it illustrates the fearless Christian faith of the man.

Indian Christians on the Situation

Copies have reached England of a statement on the political situation issued by the "All India Council of Indian Christians." The Council is an authoritative body representing the Protestant section of four-and-a-half million Indian Christians. It was to this body that the Simon Commission drew attention when it referred appreciatively to the evidence put before them by "a representative deputation of Indian Christians" at Delhi on the subject of representation on Provincial Legislatures.

The signatories state that as "the large majority of our community do not belong to the Congress party, and do not subscribe to the present methods of Civil Disobedience for political purposes, we are in a position to understand clearly the spread of the movement initiated by Mahatma Gandhi beyond the bounds of the Congress Party to very wide outstretches in every direction among men and women of all other parties and no party. The movement is no longer a Congress Movement; it is steadily becoming a national Nationalistic movement."

Appreciation is expressed of the difficulties with which the government has been faced but, they continue, referring to certain ordinances and methods "the more

powerful and organized a government the more it stands condemned for employing methods which cannot bear the scrutiny of the highest principles of Christian civilization."

After expressing sincere appreciation of the Viceroy's earnest anxiety to find a solution to the present situation, they say that "Immediate Dominion Status with transitional safeguards" is the clear demand of India.

Referring to the representation of minorities, the statement continues: "We endorse the view of our All India Conference of Lahore 1929 that the community which we represent will gladly agree to an entirely democratic arrangement throughout the country in which there is no special concession to any community. We look with extreme disfavor on the system of Communal Electorates, and shall have to advise our community not to accept it even if it be offered."

The statement concludes: "We are confident that our own community, especially the rising generation, is well aware of the fact that the place of a Minority in a nation is its value to the whose nation and not merely unto itself. That value depends upon the quality of its life, the standard of its preparation for life's various activities, the strenuousness with which

it throws itself into all avenues of useful service and the genuineness with which it seeks the common weal. . . . The real solution is to be found in the positive and constructive methods of the community straining every nerve to make itself qualified, efficient, useful, and even indispensable to the nation."

Women as Bible Translators

Two women missionaries, Miss de Yonge and Mrs. Searle, of the Africa Inland Mission, have completed the translation of the St. John's Gospel into the Bira language of the Belgian Congo, and the book is shortly to be published by the British and Foreign Bible Society. Women are taking an increasing part in Bible translation work, for during the past year the Bible Society has published versions of the same Gospel in Hindko (India), prepared by

Miss C. L. Robertson; in Nkoya—a language of Northern Rhodesia—by Mrs. Jake-man; and in Kwele, another Congolese dialect, in the preparation of which the Rev. A. A. Janzen of the Mennonite Mission, and his wife, shared; also translations of St. Matthew's Gospel into Bungili, by Mrs. Karlsson, of the Swedish Baptist Mission, and into Kisii (Kenya), this being the joint work of Mr. E. A. Beavon, Miss R. Raitt, and Paulo Nyamweya, an African. St. John's Gospel in two Abyssinian languages—Amharic and Galla—has also just been printed by the new emperor of that land, Ras Tafari, on his own private press.

An Indian Bishop's Praise

Dr. V. S. Azariah, Bishop of Dornakal, the first Indian to be made a bishop, who was in London for the Lambeth Conference, described the Report to me

as "an admirable picture." He added, "The great majority of Indian Christian leaders view with great regret the civil disobedience campaign and the encouragement given to irresponsible people to defy law and order. I personally rejoice that the Viceroy and the Government have not been deterred by this from persevering in their policy of reviewing the relations of Britain and India so as to make them more in accord with the aspirations of the Indian people. Dr. Azariah took a leading part in the proposals at Lambeth regarding the South Indian Church Union Scheme, of which he is a warm supporter. He is a delightful and cultured man who has had the joy since I last saw him in London three years ago of adding 30,000 Christians to his flock in his diocese, 7,000 of whom he told me were high caste folk.

Report of the Missionary and Stewardship Committee of Potomac Synod

(Here is a document that "gets down to brass tacks" and is well worth reading)

The first and only meeting of the past year was held at Harrisburg, Penna., Feb. 18, 1930. On this occasion seven of the nine Classical Missionary and Stewardship Committees were represented by their chairmen. The morning session was given to the hearing of Classical committee reports, from which a summary of findings was tabulated. The afternoon session was confined to the consideration of present constructive possibilities of general interest in our denominational program. By action of the committee the chairman was authorized to prepare a report of the meeting and send the same to all the ministers of this Synod. In compliance with this action a report was prepared and sent to each minister.

Since then the "Pentecostal Year" is history, and today we are asking "After Pentecost What?" or speaking of "Perpetuating Pentecost." Since then we have entered the "Stewardship Year" during which the Church is challenged to stress Stewardship, and each minister, congregation and Classis, urged to give special consideration to the program of the denomination as outlined in the Stewardship Year Booklet. Since then the various judicatories of the Church have been attempting readjustment under the change in the fiscal year and the Boards of the Church patiently waiting, under tremendous strain, for the accepted Apportionments to be "Paid in full."

Reports written in attractive phraseology and with lofty sentimentalism ring with splendid resolutions, unanimously adopted, when "that which you are speaks so loud I cannot hear what you say," and when, what the Boards really need is action—giving the cold cash.

Somehow, we have failed to co-ordinate spiritual life and our giving. It may be that we were especially concerned with fulfilling the "letter," that the "Spirit" was wanting. And, since the "letter" killeth and the Spirit giveth life, giving became somewhat of a dead issue—for, fundamentally, the problem is a moral and spiritual one. The real status of Religious life in the days of Jesus was that it was all "letter" and it remained for a poor widow to illustrate the meaning of giving by casting into the Treasury "all her living."

It is no secret that some of our Boards have debts "grievous to be borne." Any other business corporation operating on a status of "receipts less than half enough to cover the month's payroll," would shortly land on the rocks. Year after year the urgent appeals of our Boards have been reiterated, but the Church at large remains unmoved; with the result that the

possibilities for aggressive work and progress are impossible. The challenge to meet our Apportionments was never more urgent than at the present hour, when the best ideals of Christian living are being mocked by rampant materialism.

There is a great need in the Church for a deeper spiritual consecration. Even a year of "Pentecost" has left us cold. It is a question whether we really wanted a Pentecost, for, having adapted ourselves to the world (which is not our business as Christians—ours is to transform the world) a real apostolic disturbance was impossible. We feel at home in the world and with devilish skill are adapting ourselves and our message to it. This is tragically so. It is the Church's tragedy, and what is worse, it is Christ's tragedy, that we feel so thoroughly at home in an un-Christian world, that we never suffer any of His heartbroken discontent.

Opposition to Jesus may be listed under three causes, namely: Indifference, Ignorance, and Iniquity. Under these three "I's" may be listed also, most of the reasons or causes (and we must get at the cause to effect a cure) for our lack of loyalty and Kingdom support. Industrial depression, failure of crops, big Church debts, etc., may at times affect Apportionment payments, but they are not the fundamental causes for non-payment. It is Indifference, Ignorance, and Iniquity.

Indifference is the prevailing sin of Church members. They do not deny Christ nor disbelieve Him, but they are indifferent. Gradually, the affairs of the world, business and pleasure, crowd God and the things of God to the circumference of life. Directly they are pushed over the edge into nothingness; for that is the end and outcome of indifference.

The General Secretary of the Board of Home Missions is responsible for this statement: "The majority of the members of the Church remain ignorant of the way in which the denomination to which they belong does its work." He goes still a step further by saying that "this is likewise true with reference to the life and work of the local congregation. Many members remain ignorant of its policy and system. Only a few chosen ones seem to know; consequently, the great majority do not count for as much as they might." Here is a serious status for which our leadership must answer. We boast of an educated ministry and Church, but what are the facts? How important it is that our people be informed.

Jesus was opposed because He was good. Strange! Yes, but true. Iniquity was the cause. The best is opposed today in art, music, literature, in lectures and concerts.

We come not to the light because our deeds are evil. We want to be comfortable in our second-rate attitudes. We do not want to be disturbed by lofty ideals. Money makers, pleasure seekers, Church members, politicians, refuse to be raised to these heights. Mammon comes first. With such a status in the Church how can we expect loyalty and proper Kingdom support?

The benevolent program of the denomination, represented by the four Boards, is of vital importance for the existence of the Church. It represents the promotional work; which, if curtailed, means Bankruptcy. The difficulty in raising congregational budgets is constantly increasing. Especially is this true of benevolent budgets. Formerly, the outstanding cry at the sessions of our judicatories was against an increased Apportionment. Now the increased Apportionments are swallowed, hook, line and all, with little or no opposition, with the disposition to "go back to your charge and raise what you can." The total of benevolence raised has not increased, and some of the Boards of the Church are facing enormous debts.

We therefore recommend

1. That, whereas Christian Stewardship is so vitally fundamental in the solution of present problems and for the future progress of the Church, and whereas the period between June 15, 1930, and June 15, 1931, has been set aside as "Stewardship Year" by our Church—Classes and congregations be urged to give serious consideration to its observance and co-operate fully in the denominational effort as outlined in the Stewardship Year booklet.

2. That the Classical Missionary and Stewardship Committee be the active and promotional agency within the bounds of each Classis, to further the interests of the "Stewardship Year" by staging a strong Stewardship program for the congregations of Classis.

3. That ministers, Consistories and congregations be urged to co-operate with the Classical Missionary and Stewardship Committee in the Classical Stewardship program outlined for the congregations of the Classis. The appointment of a congregational Missionary and Stewardship Committee to represent the congregation in this important undertaking is a step in the right direction.

4. That each Classis, through its Missionary and Stewardship Committee, make a survey of its Apportionment status, ascertaining definitely the causes for congregations failing to meet their Apportionments, make a study of these causes, with the view of effecting a remedy, in order that the Kingdom causes represented by

the Boards of the Church be adequately supported.

5. That ministers and Consistories (1) Manifest a sympathetic interest in the causes represented by the Boards of the Church; (2) Intelligently lay the work and needs of the Boards on the hearts of the people; (3) Encourage modern methods of Church finance; (4) Make a thorough Every Member Canvass for the required budgets of the Church; (5) Aim to co-ordinate the Spiritual life and giving among the membership; and (6) Send to

the Classical treasurer all benevolent monies monthly.

6. That in view of the fact that Classical Missionary and Stewardship Committees have been of exceptional value in developing a higher standard of efficiency throughout the denomination, Classes exercise special concern and care in the selection of the personnel for this particular committee.

7. That every Classical Missionary and Stewardship Committee (1) Select as

chairman the strongest man possible; (2) Definitely organize for the accomplishment of the duties assigned to the committee; (3) Function as a "whole" and not as a "chairman"; (4) Link up effectively with each congregation through its Consistory or authorized committee.

N. L. Horn, Chairman

C. W. Levan
J. M. Runkle
J. E. Klingaman
J. S. Adam

G. E. Plott
J. C. Peeler
H. E. Sheely
R. L. Rupp

NEWS IN BRIEF

PLEASE NOTE

The Classical Institute for the Women's Missionary Society of Philadelphia Classis will be held at Skippack, Pa., on Tuesday, Oct. 7 instead of on Thursday, Oct. 9. This change has been made in order that the Classical Society may have on its program the team speakers for the Eastern Synodical Institute: Mrs. Calvin K. Stoudt, of Baghdad, Iraq, and Miss Carrie Korschner. Mrs. Grace M. Leiphart, of 7253 Ogontz Ave., has charge of the transportation plans.

Mrs. Blanche H. Stein, President.

THE PITTSBURGH SYNOD

The Pittsburgh Synod of the Reformed Church in the U. S. will meet in 61st annual session in St. Paul's Church, Meadville, Pa., Oct. 6, 1930, at 7.30 P. M. Entertainment on the Harvard plan.

Meadville can be reached by good paved roads from all directions. Train service as follows:

Leave Pittsburgh—Pennsylvania R. R.: 9.15 A. M. and 6.05 P. M. and arrive at Linesville; connection for Meadville at 12.05 and 9.11 P. M. Erie R. R.: Leave Pittsburgh via Youngstown at 7.40 and 11.20 A. M., 5.45 P. M. and 11.35 P. M.; running time to Meadville about 90 min.

Crescent Motor Transit from Pittsburgh: Leave at 8.30 A. M. and arrive at 1.18 P. M. Also bus lines from Erie, Franklin and Butler.

Frederick C. Seitz, President;

J. Harvey Mickley, Stated Clerk.

Sept. 19, 1930.
Johnstown, Pa.

CHANGE OF ADDRESS

Rev. George W. Gerhard from 634 Penn Ave., West Reading, Pa., to 730 Penn Ave., Sinking Spring, Pa.

Rev. Harold E. Weber from Dundas, Ill., to Carrothers, O.

Rev. Ralph E. Hartman from Latrobe, Pa., to 507 Elm St., Frederick, Md.

Rev. O. H. Scherry from Vera Cruz, Ind., to R. 3, New Bavaria, O.

Rev. John W. Myers from Salisbury, N. C., to 3120 Broadway, New York, N. Y.

Prof. William R. Barnhart from 120 College Way, Forest Grove, Ore., to 330 W. College Terrace, Frederick, Md.

A subscriber from Norristown, Pa., adds the following note to her order for renewal of the "Messenger": "I would not like to do without the 'Messenger'."

The Rev. H. A. Fesperman, of Greensboro, N. C., has been elected to succeed Rev. Dr. Conrad Clever as pastor of Christ Church, Hagerstown, Md.

A kind friend in Edinburg, Va., writes:

"I enjoy the 'Messenger' immensely and do not feel that I can do without it. It has been in our family continuously since it was first published in 1827."

Harvest Home services were held in Bethany Church, Bethlehem, Pa., Rev. H. I. Crow, pastor, Sept. 14. There was good attendance and offering for Apportionment amounted to \$185.08. Rally Day will be observed Oct. 5, and Holy Communion on Oct. 19.

The "Messenger" office was glad to greet as visitors, on Monday afternoon, Sept. 22, three generations of the Kresge family. Rev. A. S. Kresge, of Meyersdale, Pa., was accompanied by his son, Rev. S. R. Kresge, pastor of the Utica Charge, Lewistown, Md., and his grandson, D. H. Kresge, a student at Drexel Institute. We are always delighted when our friends visit us.

Miss Catherine L. O'Boyle, daughter of Rev. Robert O'Boyle, was elected organist of the Calvary M. E. Church, 48th and Baltimore Ave., Phila., Pa. She succeeds Mr. Earl Hammond, who was organist there for 23 years.

Rev. Howard Schley Fox has accepted a call to Trinity Church, Gettysburg, Pa. He is planning to take up his new work November 1. A. P. Cronberger is chairman of the Supply Committee of Emanuel Church, Lansford, Pa.

"Of all the Missionary and Stewardship Conferences I have attended," said Dr. J. M. Runkle at the Fellowship luncheon of conference delegates at Harrisburg on Thursday, Sept. 18, "this is the richest and the best, for it has led us out into a new understanding of our great task and has fixed for us principles of action."

Rev. Ralph E. Hartman closed his work at Christ Church, Latrobe, Pa., on Sept. 21, to accept the unanimous call from Grace Church, Frederick, Md. He will begin his work at Frederick Oct. 1, succeeding Rev. Chalmers W. Walek.

In St. John's Church, Phila., Pa., Rev. Robert O'Boyle, pastor, Harvest Home services were held Sept. 21. The altar and chancel were tastefully decorated for the occasion. A large congregation was present and the offering was over \$200. Holy Communion will be celebrated Oct. 5.

Chaplain Paul B. Rupp, United States Army, who has been stationed for the past 2 years at Ft. Robinson, Nebraska, has received orders transferring him to Hawaii for another tour of foreign service. Chaplain and Mrs. Rupp will drive from their present station to San Francisco, where they will sail on the army transport *Somme* for Hawaii on Nov. 4.

The Annual Banquet and Ladies' Night of the Men's Social Union of Philadelphia and vicinity, of the Reformed Church, will be held Tuesday evening, Oct. 21, 1930. The speaker will be Dr. Daniel Poling, of New York, and the music will be furnished by an instrumental trio. Reserve the

date. A fuller announcement will be made later.

The Ministerial Association of the Reformed Churches in Philadelphia and vicinity, will resume their weekly meetings beginning Monday, Oct. 6, in the Schaff Building, at 11 A. M. The order of the day will be an address by the newly elected assistant executive secretary, Dr. J. M. G. Darms, who will speak on "The Stewardship of the Christian Ministry."

One of our Eastern Synod pastors writes: "I have read with much interest the recent articles by Drs. Richards and Hauser on the Evangelical Synod of North America, and sincerely hope that something favorable to Church union between our denomination and the Evangelical Synod will come out of these efforts to inform our members concerning this sister communion."

In Second Church, Reading, Pa., Rev. E. L. Coblenz, D.D., pastor, the Vesper Communion service Sept. 7, particularly for the young college folk, of whom there are about 25, in the mellow shadows of the eventide in the beautiful Church, was a very impressive occasion. When parents with sons and daughters thus assemble, the ties that bind them to one another and to God are very evident and very real. The annual Harvest Home service was held Sept. 14.

"During the next three months the Boards of the Church must receive as much money as they have received during the previous nine months of this year, if they are to receive as much as last year," was the statement made and repeated again and again, at the Harrisburg Missionary and Stewardship Conference. And everyone who knows the records will know that the receipts of last year were wholly inadequate to meet the current needs. May our God, who supplies all our needs, help us to supply the needs of the Church and the benevolent causes, to which we are committed and obligated.

Trinity Church, Skippack, Pa., Rev. Carl G. Petri, pastor, carried out an extensive program of improvements in the last weeks of summer, as follows: new oiled and rolled stone road to the property, running water piped to the Church, installation of an automatic silent oil burner with a complete system of modern type steam heat registers throughout the building, new hardwood floor carpet and choir curtains in the auditorium, besides renewal of the paint on parts of the building inside and outside and a complete renovation of the stained glass windows. The reopening of the auditorium was celebrated by Rally Day on Sept. 21. Harvest Home service will be held Sept. 28 and Holy Communion Oct. 5. The W. M. S. of Philadelphia Classis will hold its annual institute here on Oct. 9.

A number of pastors have called recently at the office of the Executive Com-

nittee of the General Synod to confer and arrange for the Every Member Canvass in their respective Churches. Others have written and requested counsel and help. Whatever can be done from the office by way of counsel and the selection and sending of literature for the canvass will be cheerfully done. Dr. Dams is co-operating with the Classical Missionary and Stewardship Committees in visiting congregations to meet the canvassers and help set the canvass in operation. Pastors and Consistories should feel free to call for assistance in order to make the work of the Every Member Canvass a joy and a success.

If the Every Member Canvass held in the Churches this fall is to be a success, not a day is to be lost in preparation. A renowned captain said that the secret of success in the army consists in "getting a good ready." A matter of such importance as the enlistment of every member for all the causes of the Church cannot be hurried into action or pushed to completion. Even the mechanics of the canvass require a great deal of time and intelligent direction. The situation must be faced with a knowledge of all the facts in each individual case and if the "finding of facts" requires much time, how much more is required for the mastery of these facts in the actual canvass later on. The Committee on Findings of the Harrisburg Conference of this year recommends that much time and thought be spent in preparation for the canvass.

Impressive services of ordination and installation before a congregation of people that filled the Church auditorium, featured the formal induction of Rev. Willard A. Kratz as pastor of Salem Church, Catasauqua, Pa., on Sunday afternoon, Sept. 14. Rev. Mr. Kratz was recently elected pastor of the Catasauqua Church to succeed the Rev. Henry E. Gebhard, now superintendent of the Bethany Orphans' Home. A large group of the members of Calvary Church, Bethlehem, which the pastor served temporarily last summer, was present at the service. The altar and the chancel of the Church were a picture of beauty, having been decorated with a profusion of cut flowers and fernery. The committee appointed by East Pennsylvania Classis to ordain and install the new pastor consisted of Revs. A. S. Meek, W. V. R. Seltzer and R. F. Reed, and Elder Calvin Schlicher, of Catasauqua, Pa.

The preaching mission of the Abbey Church, Huntingdon, Pa., Rev. Hobart D. McKeehan, pastor, has been a happy and rewarding success over a number of years. The season 1930-31 was opened Tuesday night, Sept. 16, and the Rev. F. F. Shannon, D.D., of Central Church, Chicago, was the preacher. The Rev. Joseph Fort Newton, D.D., will be the next speaker of the series. The Abbey Church will be the happy host to Potomac Synod at its next regular meeting. Rev. Mr. McKeehan is planning a busy winter with many preaching engagements out of town. Rally Day will be observed Oct. 5. Educational Night, with Juniata College and Blair Memorial students as guests, will be observed Sept. 26. The Consistory has agreed to sponsor regular week-night preaching services during the whole of the Lenten season.

"It works itself," is what a prominent Church leader recently said, when spoken to of the arduous labors of those responsible for the Every Member Canvass in the Churches. Obviously, this good brother has been away from the scene of action and entirely ignorant of the tremendous difficulties, which our good pastors face in conducting an Every Member Canvass in a season of economic distress and unemployment. There are "mountains of work" involved in every canvass. The job is so big and its ramifications so extended that at some point it challenges every active force in the congregation. "Nothing works itself" unless it be the spirit of lethargy

and indifference, which can "do" almost any operation to death with its continued inactivity. Science, however, has as yet not discovered the law of perpetual motion. Every activity in the Kingdom, too, must be motivated and kept in motion by ceaseless attention and much hard work.

There has been no summer slump in the activities of the Church in Delaware, O., Rev. Ervin E. Young, pastor. There was no perceptible letting up either in the Sunday School or the Church. Attendance and interest has been all and more than one would expect during the hot and dry summer. Home Coming services Sept. 14 were a great success. Dr. A. S. Zerbe and Dr. F. W. Hoffman, two clergymen who have been born and reared in this Church, were present, and their messages were highly appreciated by the large congregations both morning and afternoon. Over 200 sat down to the dinner in the social rooms of the Church. Rev. W. H. Miller, of the M. E. Church, and a son-in-law of the congregation, was an afternoon speaker. The Ladies' Association served a banquet to the Baptist Association which assembled in Delaware on Sept. 17, and brought forth many compliments on the splendid meal they served. Rev. Mr. Young has been elected and accepted a membership in the Delaware Kiwanis Club, made up of the most outstanding business and professional men of Delaware. Dr. E. H. Cosner, of Dayton, will be the Rally Day speaker.

The cornerstone for the new Christ Church, Norristown, Pa., was laid on Sunday, Sept. 14, at 2:30 o'clock. The new edifice is to cost \$150,000 and will be completed some time early next year. The stone was laid by Rev. Cyrus T. Glessner, pastor of the Church, assisted by Oscar B. Frey and Philip L. Wisler, of the Building Committee. The Rev. H. M. J. Klein, Ph.D., D.D., professor of History and Archeology at Franklin and Marshall College, made the address at the service. Special services marked the day, with Dr. Klein preaching at the morning worship to a large congregation and a special musical service at the evening worship. The Melody Trumpeters, of Norristown, furnished the special music for the cornerstone service. Rev. Edwin Faye, Jr., minister at Trinity Church, Norristown, offered the invocation and Rev. E. O. Butkowsky, of Ascension Church, Norristown, pronounced the benediction. Articles placed in the cornerstone included the Holy Bible, "Reformed Church Messenger," Directory of the Church and Sunday School, copy of the will and accounting of the will of Elder F. H. Schwenk, Heidelberg Catechism, By-laws of the Reformed Church in the United States, Minutes of Eastern Synod and Philadelphia Classis, newspapers, coins, minutes of the congregational meeting at which the decision for the building of a new Church was made, and a list containing the names of the officers of the Church, the officers and teachers of the Church School and names of the members of the Building Committee.

The Reformed Church students attending the State Teachers' College, Millersville, Pa., are being cared for by the Reformed Church of Millersville, Pa. These students have been organized into classes and attend the Bible School of the Church in a body each Sunday morning. These classes are taught by students from the Theological Seminary at Lancaster. A Reformed Church Students' Club has been organized at the college and meets twice each month, the second and fourth Tuesdays, to discuss religious and social problems. On Sept. 7, 29 students were entertained at dinner in the homes of the members of the congregation. In the afternoon they were taken for an auto drive through Lancaster County and upon return were entertained at tea served in their honor by the wives of the trustees and faculty who are members of the congregation. We earnestly request the co-operation of pastors and parents of students attending the

State Teachers' College, Millersville, to urge their sons and daughters to continue their loyalty to the Reformed Church while at college by attending the services of the Zion's Reformed Church and affiliating with the Reformed Church Students' Club of the College. Evelyn Maue, president; Alice Saylor, secretary; Irene Kreider, treasurer, will be glad to assist the Reformed students either at the college or Bible School which meets in Zion's Reformed Church. Rev. Mr. Brundick, pastor of the congregation, will be glad to hear from pastors and parents regarding their sons and daughters and render such pastoral service as he may be called upon to render. Pastors will be notified of the attendance of their students at the Bible School and Communion services.

The Fifth Annual Interdenominational Missionary Institute conducted under the joint auspices of the Woman's Interdenominational Union of Philadelphia and the Philadelphia Federation of Churches, will be held in Phila., Pa., Sept. 29 and 30, and Oct. 1. Virtually all the Protestant communions of Philadelphia and vicinity will participate in the Institute, the purpose of which is to train leaders for Mission Study Classes. Sessions will be held in the First Baptist Church, 17th and Sanson Streets, the Rev. Ivan M. Rose, D.D., pastor. The program of topics and speakers promises a series of informative and attractive sessions. Afternoon classes will be held on each day beginning at 2 o'clock and continuing until 5.15, followed by supper conferences at 6.15 P. M., and evening classes at 8. Topics and speakers for the afternoon classes include "Missionary Methods," Mrs. F. I. Johnson, leader; "Trailing the Conquistadores," Mrs. John Ferguson, leader; "A Cloud of Witnesses," Mrs. Helen Barrett Montgomery, leader, and "Missionary Education in the Sunday School," Dr. A. V. Casselman, leader. The supper conference on Monday night will take the form of a "Missionaries' Night," Mrs. Edward H. Dench, presiding. Dr. J. Henry Harms will preside at the Tuesday supper conference, at which addresses will be made by Dr. Samuel M. Zwemer, who is recognized as probably the most outstanding speaker among Christian Communions, on Mohammedanism, and by Mrs. Johnson. Mrs. H. Childs Hodgins will preside at the Wednesday supper conference at which addresses will be made by Mrs. Montgomery and Mrs. Ferguson. Dr. Zwemer will also aid in conducting the evening classes and will speak on "India" at the class for men and women. Mr. Frank Getty will lead the evening class for young people and the topic will be "The Changing Young People's Need for the Unchanging Christ." Mrs. William Buchanan will be the leader for the evening class, which will discuss "Methods in Children's Work."

MERCERSBURG ACADEMY NOTES

The Mercersburg Academy held its opening exercises Sept. 17 in the Academy Chapel, when boys from 29 states and 9 foreign countries were in attendance. The speaker was Dr. Boyd Edwards, headmaster, who is beginning his third year of administration at Mercersburg.

In part Dr. Edwards said: "This is one of the most respectable steps in your life; respectable in that it is worthy of respect." "It is an adventure of friendships, when you will make friends that will remain throughout your lives. Think of this day as if you were disembarking on the shore of a great new country rich in opportunities to you."

"Do not cheat yourselves, or be dishonorable to yourselves. Do not cheat the man who is going to be prepared by the boy you are. Live so that whatever record leaps to light, you never need be ashamed."

Dr. Edwards then quoted Professor Hocking of Harvard in speaking of the five vital points of education: work well done; play well played; people well met;

reading well chosen; and reverence as a habit. In discussing these points he said that work is about the best chance a person has to show whether or not he has any honor. Play is very important in that it gives us an opportunity to get the joy out of feeling that we are co-operating with nature. In the third instance he said that the finest test of a cultured man is the ease and poise with which he finds it possible to associate with people. In speaking of choosing reading he stated that America will stop being shallow when we are more particular about the stuff we read. A book is the best idea of the best mind and a series of the best books is the best collection of the best thoughts of the best minds. According to this noted educator, a man can get more by the habit of reading well than he can ever get out of any college education. In connection with reverence the speaker said that we should cultivate the habit of wondering. Many of us do not know anything about some of the things most common, like life or our own personalities.

"Mercersburg wants to make your life happy, strong and successful." Finally, Dr. Edwards said that "It is a tribute to your father and mother for you to wish that you were back home. Take advantage of the sacrifices they have made and fulfill the trust they have in you by sticking even when it is hardest."

FRANKLIN AND MARSHALL COLLEGE

Franklin and Marshall opened its 144th year with an address by the president, Dr. Henry H. Apple. He emphasized the primary values of college life in the facilities and efforts of academic work which have to do with the deep processes of thinking, and the mysterious formation of character. Hensel Hall, holding 900 persons, was nearly filled with students and faculty, the enrollment this year, not yet completed, being about the same as last year, when 735 were registered. Of these about 250 are new students.

A Freshman week program was conducted under the auspices of the Student Senate and the college "Y", which included a speech to new students, and the locating of rooms and boarding places for them, also registration; quad night; Freshman instruction, with discussions; athletics at Long Park, and a camp-fire. Prof. Paul M. Limbert, Ph.D., head of the Religious Education Department, and Student Secretary J. Harold Budd were in charge, with the assistance of the students.

The second day of college witnessed the laying of the cornerstone of the new swimming pool, which is being erected at a cost of \$75,000 through the generosity of B. F. Fackenthal, Jr., LL.D., president of the Board of Trustees, the most generous benefactor of the college. The cornerstone,

which bears the date of building, "1930", was laid by President H. H. Apple, who made a brief speech praising the munificence of Dr. Fackenthal as well as of the alumni and citizens of Lancaster, whose gifts to \$50,000 fund last May made possible the provision of the swimming pool, which had been offered by Dr. Fackenthal if the \$50,000 were raised.

With the president were grouped Col. John H. Wickersham, contractor; Charles W. Mayser, Professor of Physical Education; John J. Evans, Jr., an Amherst graduate, the swimming coach, and Ernest J. Clark, Jr., captain of the swimming team. It will be remembered that the success of this team last year under the coaching of Jack Evans largely stimulated the interest in the erection of a swimming pool. The ceremony was concluded with the singing of the "Alma Mater."

In his opening address to the college students, Dr. Apple insisted that the aim of the college is to teach students to think and he urged the importance of background and history in making use of the knowledge of past ages. He warned them against superficial thinking and told them to think socially.

REV. JACOB G. RUPP AND MRS. RUPP ARRIVE IN JAPAN AUG. 22, 1930

On our arrival at Yokohama, Japan, on Aug. 22, 1930, we were met by Rev. Christopher Noss, D.D., and Prof. Carl Sipple, son of Rev. Dr. Simon Sipple, of Zion Church, Allentown, Pa. After passing through the customs, we went to Tokyo, where we took dinner at the new Y. M. C. A. building. This edifice was recently dedicated. It was erected at a cost of \$1,500,000 and is one of the most beautiful and comfortably appointed Y. M. C. A. buildings in the world. Friends in the United States contributed \$1,000,000. We took luncheon in the basement. The fifty-cent menu consisted of soup, fish, beef, string beans, potatoes, combination salad, ice cream and cake, and a glass of iced coffee. The waitress was a beautiful Japanese Christian girl, who served us in a most graceful manner. In the United States we could not get such service for the same money.

The oldest congregation of the Reformed Mission in Japan worships in a little Church standing on the corner of this same street, a block or so from the Y. M. C. A. building. This is one of the principal streets of the city, with double trolley tracks and wide sidewalks. Jinrikishas (small one-passenger carriages drawn by



Above:

Interior View of
Solomon's Church
Macungie, Pa.

Right:

Rev. Lamont G. Beers
Pastor of
Solomon's Church
Macungie, Pa.



CHURCH FURNISHINGS

Church Decorator, Fresco-Painting and Decorating
MURAL PAINTINGS A SPECIALTY

Sketches Submitted on Application

H. P. BERGER : : Lebanon, Pa.



MENEELY BELL CO.
TROY, N. Y. and
220 Broadway, N. Y. City

BELLS

M. P. MÖLLER PIPE ORGANS

Endorsed by the most eminent organists
Lead all makes for church, school and auditorium use. Every organ a special creation for a particular use and guaranteed the highest grade. Booklets and specifications on request.

M. P. MOLLER

Factory and General Offices
Hagerstown, Maryland

Special References: Organs in over three hundred Reformed Churches.



TOWER CHIMES PLAYED FROM
ELECTRIC KEYBOARD AT ORGAN
CHURCH BELLS—PEALS

McShane Bell Foundry Co.
BALTIMORE, MD.

ment) are rapidly disappearing, and instead taxis take parties of from two to five persons, with hand baggage, to any part of the city for fifty cents. Since our first visit to Japan, 14 years ago, Tokyo has emerged from a mediaeval-appearing city into a modern one. It is now the third metropolis in the world.

In the afternoon and evening we traveled by train some 80 miles through the country to Karuizawa, a mountain resort 4,000 feet above the sea level, where about 500 missionaries, besides numerous American, English, French and German business people and wealthy Japanese, spend their summer vacations. Karuizawa is one of the famous summer resorts of the world. It has a fine auditorium, where all kinds of conferences and religious meetings are held. Members of several foreign legations and embassies are here for a rest.

Last Saturday Mrs. Rupp and I were invited to a reception at the beautiful summer home of Dr. and Mrs. Inazo Nitobe. Mrs. Nitobe hails from a prominent Quaker family of Philadelphia. Dr. Nitobe has been Japan's representative at Geneva for 25 years, part of the time serving on the staff of the Secretariat of the League of Nations. He delivered an address in English, speaking on international problems. Since this function was given to a party of visitors from the United States he made special reference to the Japan-American immigration problem. He stated that it was generally supposed that this question largely had been forgotten by the Japanese, but this assumption was a mistake. The exclusion law left a very painful sting in the hearts of the people of Japan. As for himself, if his country should forget this matter during his lifetime, he would go throughout Japan and remind the people of the wrong done them by the United States through its law forbidding Japanese immigration. The Japanese, however, he stated further, were patiently waiting for the United States to right this wrong in time. Continuing, Dr. Nitobe said that international problems arose largely through ignorance and prejudice. Ignorance, he claimed, could be overcome by education, but prejudice was a matter for Divine grace, which might be had for the asking, only by those who sought it of Him who is the Father of us all.

As we travel through this country, we are enraptured by the beautiful scenery and impressed with the richness of its agricultural land. The Japanese are able to take care of us, supplying us with pretty much the same comforts that we have in the United States. In their own ways they still live a very simple life, but do not impress one as being poverty-stricken like other Oriental nations. Their express trains of ten coaches are filled with people old and young, who look as clean and are as well dressed as people at home.

Mrs. Rupp and I have gained many Japanese friends, ranging from the lowliest Christian farmers to those who have attained the finest culture in professional and political life. The Japanese are not an inferior people, but are equal to any emergency and evince the same natural abilities that any other race possesses. Their parental affection and family life, when developed under Christian influence, is superb. Mrs. Rupp and I shall return home greatly enriched by the intimate associations with the Japanese, and we are very grateful for what our faithful missionaries through their self-sacrificing lives and labors have meant to this people. The Reformed Church, through her missionaries and missionary institutions, is making a wonderful contribution to the life of Japan.

J. G. R.

THE MISSION HOUSE

The other night we had a dream. We saw the halls, the study rooms and chapel of the Mission House filled to capacity

with eager students. Our heart was glad. If dreams are the graphic expression of our deepest thoughts and wishes, that interpretation fits this case. In our heart there is a desire that the Mission House may grow in the number of students, in efficiency and in spiritual worth for the Kingdom. God is our witness that we have tried to do our very best throughout the years in making this institution function as a training school for Christian leaders. We may have been over zealous and anxious to lead our school out on the highway of progress, but that is no weakness, and God will forgive. Rather will He not forgive a spirit of lethargy or indifference. No one who has responsibility for leadership can remain unmoved or inactive in the face of great challenges or opportunities. Our work has not been without joy and we have found and met many friends throughout the denomination and outside of it. We plead with our friends to continue their devotion to the cause and hope that all will co-operate heartily with the new administration in making the Mission House function as a training station for the Christian leaders of tomorrow.

We are glad to have the application of a goodly number of young men, especially from the western states. It is there the Mission House must look for its future, and pastors and Churches in the West should continue to encourage their young people to enroll in our Mission House College. There is much splendid material among the young people in the West. Even though they do not desire to enter into the Christian ministry, a few years spent at the Mission House will give them a character foundation and an intellectual urge.

House father and house mother Lahr seem to be happy in their new duties. It will be hard for us to find a substitute for the fine, gracious spirit of our previous house mother who found her way into the hearts of all, but Mrs. Lahr is proving a beautiful Christian spirit at the very beginning. She will quickly win the confidence and the love of professors and students. In her personality she combines the spirit of Martha and Mary. Rev. Mr. Lahr is anxious to prove his paternal interest in every student and is determined to use his entire time to the duties of house father.

Some of the boys have returned without much money, as the summer has offered few opportunities for work. They have felt the economic pressure of the day and we believe that every care should be lifted from their minds and the Church should be glad to serve these young men who are willing to give their lives to Christ in whole time Christian service. It might be well for the Churches to add something to their contribution because of the enlarged need of students throughout the winter.

The Church should appreciate the extended service of several professors who in addition to their regular work are taking special classes in the college and in the seminary. Professor Bower will teach the upper classes in German. Professor Krampe will take Dr. Darms' classes in missions and comparative religion, and Professor Hesser will take Dr. Darms' classes in religious education in the college and seminary. Professor Friedli, who has a full schedule, will have additional work in giving some time to administration in the office as acting president. For all of this extra work, except one, no extra pay is given. It proves the fine spirit of these men who are willing to contribute their all for the cause of Christian education and the development of young life. Our parting word to professors and students, as well as to the pastors and people of our Churches who have co-operated with us during the seven years of our administration is this: "Let brotherly love continue." Such love will generate a greater

love and devotion to the Mission House, which will need everything we have to give in the years ahead, for there are many vexing problems confronting this institution, but none of these should rob the heart of our workers at the Mission House, or our friends and supporters in the Churches, of their courage, or in any way dispirit our sympathizers or supporters. We look to God for forgiveness for our shortcomings, but also for blessing upon what we have earnestly and enthusiastically sought to do for the Mission House. After all, this institution is not ours, but it is His. President and professors move on, but the educational interests of God go on without halt or hindrance, for they are under the direction of the Divine Spirit who always finds human agencies to carry out God's great purpose. "May the grace of our Lord Jesus Christ, be with you all who love the Lord in sincerity."

We will always be glad to greet our friends, who come to Philadelphia, at the office, 316 Schaff Building, or at our home, 9 Farwood Road, Carroll Park, Delaware County, Pa.

J. M. G. Darms.



Mrs. Edwin W. Lentz, Editor
311 Market Street, Bangor, Pa.

Finding Our Place at Chautauqua. To make interdenominational enterprises yield the full measure of that for which they were organized, two things are necessary—a determination on the part of the denomination to co-operate and a careful selection of representatives—persons who will give to the utmost such gifts as they possess. The illustration of which I am thinking is Chautauqua Home Missions Institute and Foreign Missions Conference. These two weeks of missionary culture and inspiration were conducted many years before our W. M. S. G. S. co-operated in the undertaking. For finding our place at Chautauqua we are largely indebted to Miss S. Elizabeth Zimmerman, our representative, for a number of years. In reply to a letter Miss Zimmerman writes: "I have had almost no time to think about Chautauqua except to be filled with a deep-seated thankfulness that I was again permitted to be there—for nowhere else in the world, perhaps, does one enjoy such ideal conditions as at Chautauqua."

Chautauqua Platform Messages. For several tedious years, Mrs. Annetta H. Winter was obliged to devote practically every energy toward getting well. The curing-siege seems to be lifting and occasionally she has been able to speak in public. As though something was needed to assure her that her gift of presenting a cause was unimpaired came her week at Chautauqua. With the inspiration of the missionary atmosphere came an assurance in herself. Mrs. Winter took part in several forums and programs. On Friday night before an audience of more than a thousand people, she gave a challenging address on "Temperance in Japan." On the same night, Mrs. Johnson, chairman of the Foreign Missions Conference, presented gifts to the women who had prepared best programs on chapters of the study book. To Mrs. Winter, for the best program on chapter one, was given first award—a beautiful rose colored sari from India. At the Aug. 12 Home Missions forum, the Rev. Loren C. Veith, of the Pleasant Valley Mission, Dayton, O., gave an excellent account of his work. Miss Zimmerman says,

"He made a favorable impression and at the close of the meeting he was surrounded by interested people who asked many questions." The Rev. Dr. George W. Richards lectured on Church History every morning during both weeks. Those who heard him will never again say "Reformed What." He made so favorable an impression on all Chautauquans that he was invited to speak at Vesper service in Palestine Park, give the commencement address to the graduates of the Library School and preach the sermon in the amphitheatre the last Sunday of the Chautauqua season.

Watching Details. Rarely are so many men and women who have earned the term "eminent" gathered as at Chautauqua. To help a program, with speakers such as are secured for Chautauqua, give its utmost requires much behind-the-scene preparation. With this portion of the work Miss Zimmerman shared full responsibility. She was one of the special committee which arranged the well appointed reception given by Mrs. Judd, chairman of the Home Missions Institute, in honor of Princess Atalaa, of Redlands, Cal. During the entire week of the Foreign Conference, Miss Zimmerman was program "announcer." Upon her Mrs. Johnson conferred the honor of officially closing the 1930 Conference. While the audience was bowed in silent prayer, Miss Zimmerman

rang with reverence the beautiful old school bell once used by Helen Kim—wonderful Helen Kim . . . Chautauqua had again set in motion the influences which would reach around the world.

W. M. S. Activities. The Fellowship meeting of the W. M. S. and the G. M. G., St. John's Church, Lebanon, Pa., at the home of Mrs. D. A. Frantz, was a most enjoyable occasion. Mrs. E. F. Hoffmeier presided. Devotional service was led by Mrs. Mary Kutz. Quiz conducted by Miss Helen Eby. Introduction to the study book for the fall with resume of first chapter was given by Mrs. William Mish. The G. M. G. delighted the members of the W. M. S. with the fine interpretation of "Love Answers the Call." During the social hour the girls assisted the hostesses, Mrs. A. C. Hersh and Mrs. D. A. Frantz, serve refreshments to 40 guests.

Word has reached us of two fine meetings of the W. M. S., Christ Church, Baltimore, Md. The June meeting in Druid Hill Park, with its fine program, amid the beautiful surroundings, and the later meeting in September at the same place. At the September meeting the Reading Course and some of the books in the course were discussed with interest.

Announcements. Mrs. Charles C. Bachman, 1623 Chew St., Allentown, Pa., chair-

man of the Transportation for the Eastern Synodical Meeting, Trinity Church, Poplar and Linden Sts., Allentown, Pa., Sept. 30, Oct. 1 and 2, sends the following instructions: Delegates arriving via Lehigh Valley or Central Railroad will be met at station, or they can reach the Church by taking car marked "Fair Grounds by way of Gordon St." Go west on Hamilton St. to Twelfth St., to Linden St., and walk one-half block east to Church. Arriving via Easton Limited: Ride to end of line, 12th and Hamilton Sts., walk one block north on 12th to Linden, and one-half block east on Linden to Church. Delegates arriving on Slatington trolley follow instructions as for Easton Limited.

Delegates arriving via Philadelphia trolley alight at 8th and Hamilton, take a local car marked "Fair Grounds via Gordon" to 12th St. Follow instructions in other paragraphs. Delegates arriving by Kutztown bus follow instructions given for Easton Limited.

Announcement. G. M. G. Institute, Philadelphia Classis, Saturday, Oct. 4, 2:30 to 8 o'clock P. M., First Church, 50th and Locust Sts., Philadelphia. Supper served for 50c, for which send reservations to Mrs. E. Miller, 5624 Hazel Ave., Philadelphia. Guild girls and counselors are urged to attend. Literature table with lots of interesting things for sale.

HOME AND YOUNG FOLKS

The Family Altar

By Ellen Gross Pontius

HELP FOR THE WEEK SEPT. 29-OCT. 5

Practical Thought: "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Luke 1:6.

Memory Hymn: "Blest Be the Tie That Binds."

Monday—Naming the Child

Luke 1:57-66

"Jehovah hath been gracious"—that was the meaning of the name Elizabeth and Zacharias gave their son. For them it was not a family tradition that guided at this time, but recognition of the fact that this son was a manifestation of God's love in and through them. They were devoted to God first. Then when the son came it was God's grace visiting them anew. Children are said to draw couples together, but they are more likely to test their love than to create it. Marriage forced by the child's coming is getting the cart before the horse. The driving-force in married life must be a love between husband and wife which is linked with God's love. Then children are but golden links which enlarge the circle of this chain binding man and woman closer to God. The other way they are but iron links of hard physical and economic necessity. Christening of such children is usually a form to save the doctor's visit or to conform to custom. Real baptism in a Christian home, however, means a gracious acknowledgment of God's love there and a renewal of vows to Him who rules there in spirit. The parents can give no more to their children than they aspire to themselves. John received in his very name the best.

Prayer: Our heavenly Father, help us in

our dreams and acts of love to keep Thee first, that Thy grace may always be with us, lifting us above the crude and common ways in daily walking with Thee. Amen.

Tuesday—The Child's Task

Luke 1:76-80

What a noble gift the father presented to the son in this beautiful baptismal prayer! Good health, education, clothes, uplifting environment are concerns of parents for their children today. Then when children fail to fit into their places in the world—"to make good"—parents wonder at the worth-whileness of their efforts. But important as these are, ideals and consecration to them which are absorbed from parents need to be of infinitely more concern. The child's task is to realize his full powers. "Development of his personality," we call it. That includes not only human abilities but the working of divine grace in him. He cannot fully fill his place in the world unless he has something to give—knowledge which will help others to live, incidentally affording him a living. But though he possess all knowledge and have not love he is nothing. Love is of God. It is the divine grace which parents can pass on not merely by word of mouth but by manner and attitude. This heritage unconsciously becomes a part of the child and guides him in his choices and decisions. In living out such a life, blest with human abilities and divine grace, the child can find peace, as well as help "to guide our feet in the way of peace."

Prayer: Our Father, as little children are we all in Thy sight. Enable us to increase not only in wisdom and stature but also in favor with Thee through the working of Thy grace in us until others also through us may have life and have it more abundantly. Amen.

Wednesday—Health in the Home

John 4:46-54

How simple and yet how wonderful was the manner in which the outside influence

of the Master could bring health to the home of the nobleman at Capernaum! Infinitely more complex yet equally wonderful is the manner today in which the masters of hygiene safeguard the health of our children. Is our milkman a master or a hireling? If a master, he watches carefully his cows, the handling of the milk and its quality. If a hireling he watches only the money he makes on the milk; unhealthy animals and the negligent handling of them mean nothing to him. Is our neighbor a real mother or a housekeeper? A mother watches colds or any symptoms of disease in her children and will isolate her child not only for his own good but out of consideration for other children. A housekeeper is glad to send a child to day school or Sunday School no matter whether his cough or running nose or red skin be a forecast of measles or "red-cough," just to be free from him for household duties. A mother puts her child to bed and chooses his "movies" wisely. Another parent, so-called, leaves her youngsters at the "movies" while she goes to club or lodge and then wonders why they are too weary to get along at school. Health in the home these days means close watching of the outside influences which insidiously creep through the pantry door or the playroom window.

Prayer: O Thou who didst teach us through Thy Son the importance of a sound mind in a healthy body, we thank Thee for His practice and guidance. Help us to co-operate with others in safeguarding these bodies entrusted to us that they may be temples beautiful of Thy Holy Spirit. Amen.

Thursday—Christian Nurture

II Timothy 1:1-6

The Church, the Sunday School, the Daily Vacation Bible School have been emphasized as the means of Christian nurture. Alas, that in these days the home very often is so shattered that other agencies must step in to try to do the parents'

job! Martin Luther was right when he stressed the home's religious influence. All of us of Teutonic derivation share his heritage. It is but another way of interpreting what Paul says to Timothy. Christian faith is planted and nourished by the faith of parents. The Church, through teacher or preacher is but the quickening power to stir into flame this gift of God. Christian nurture centers in the home and takes years of continuous consecrated effort. The outsider's task is equally necessary, for only when the seed is stimulated and quickened by his hands will the young life unfold and blossom. Parents and Christian leaders must join hands that home, school, playground and summer camp may all nourish the gift of God in every girl and boy.

Prayer: O God, who through the ages has transmitted to us the faith of our fathers, help us to be patient in the watering and apt to quicken every striving toward Thee in Thy children everywhere. Amen.

Friday—Providing for the Home I Timothy 5:1-8

Paul was the prime organizer of the Christian faith with the capacity for seeing the world therein in all its depth and breadth. And it is he who said, "that one who does not provide for his own household is worse than an unbeliever. Inherently our American ideals, written in law, in industry and in business, coincide with this belief. In fact our men are noted for making their business success pay the bill for wife and children. Yet money is only a part of the necessary wherewithal for the home. A father may maintain an expensive establishment for his family, but in golfing his week-ends and clubbing his suppers continuously he produces a loneliness and separation in the home which should glow with the warmth of comradeship and binding ties. You recall how the little cottage of "Old Pybus" was home with its inspiration to his grandson Lance, though Father Probyn was the checkbook and, with his wife, planned the son's career. Money may furnish, but providing a home means sharing a spirit which cannot be bought.

Prayer: O Thou who through Christ hath promised us a home with Thee, we thank Thee for Him who as a child shared an earthly home and as a man was at home with every one who was in need. Teach us to fashion our homes here that all who cross the thresholds may receive some foretaste of the heavenly home where Thou in love doth reign supreme. Amen.

Saturday—Home Relationships Eph. 6:1-9

In these days when so many home relationships are strained, when our courts give almost as many divorce decrees as marriage licenses, and children see one parent every six months one feels the need of preserving the home for the children's sakes. Children ought to be living symbols of the love of parents for each other, but when parents are selfish and homes are made unhappy thereby, one wonders whether parents have the right to expect obedience from their children, for they themselves are not obeying their marriage vows. They are not true parents. In time growing children may notice that their parents may not have much which commands respect. The advice to fathers in verse 4 can well be practiced by mothers also. How important it is that young people think very seriously of marriage before taking the step, for the basis of a happy home relationship rests first in the true love of parents for each other before and at the marriage altar. Marriage would then mean creating a home wherein such a greeting to young and old is written.

"From this newest-post of home sweet home We bid you welcome to this sacred sphere. All things beneath this roof are yours

The while you choose to grace it by your presence here.

Though humble, it may seem perhaps, and plain,

Still may you long to share its cheer again."

Prayer: O Thou God who hast promised that where two or three are gathered together in Thy name Thou wilt be with them to bless them, we pray Thee that Thou wouldst be the ever present Guest in our homes, that all its relationships may be guided and blessed by Thy hallowing presence. Amen.

THE SEED THEY SOW

It's strange indeed
How some succeed,
And others, how they fail;
Some seem to need
So little seed,
True greatness to avail.

Some folk may work—
Not prone to shirk
And still they never win;
The seeds they sow
Refuse to grow,
'Twere better in the bin.

God help those see
Who'd like to be
The winners of some fame;
By lighting way
For a brighter day,
If fair they play the game.

The folk who win
Are those who spin,
In spinning use their wit;
And those who lose
Their wit abuse,
Thus failing, want to quit.

—Harry Troupe Brewer.
Hagerstown, Md.

Sunday—A Prayer for Peace Ps. 122:1-9

International peace does not have its roots in leagues, world-courts or disarmament conferences. Its beginnings are to be found within the soul, in desire, aspiration and consecrated will. Though peace between nations is desired on economic grounds and its perpetuation receives much help from such a motive, yet the deeper and more lasting motive is the religious one. For centuries prophets have preached about it and for years Christians have found in Christ the greatest exponent of it. But to Isaiah, Micah and the psalmist was given the insight long before our Lord was born to feel that in the mount of the Lord and in the house of the God of Jacob man can be taught of God's ways and learn to walk in His paths (Isa. 2:3-4; Micah 4:2-3). But one feels greatly the necessity for the sincere utterance of this power of the psalmist when one thinks of our present warring sectarianism, for the Church is the Christian's Zion, the Christian's Jerusalem. The Church, where peace ought to be practiced, is divided against herself. Hear Jesus, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." "Pray for the peace of Jerusalem! . . . Peace be within Thee!" Yes! One longs for the time when the 557 million people who name Jesus as Lord can really say, "Because of the House of the Lord our God we will seek undividedly the good of all people."

Prayer:
"Lead us, O Father, in the paths of peace:
Without Thy guiding hand we go astray
And doubts appal, and sorrows still increase;
Lead us, through Christ, the true and living way." Amen.

William H. Burleigh.

Teacher (trying to catch the class)—
"Now tell me, pupils, where do they grow cube sugar?"

Little Willie—"That's easy, in Cuba."

Patient—"Can this operation be performed safely, doctor?"

Doctor—"That, my dear sir, is just what we are about to discover."

THE SPARROW'S FALL

By M. Wilma Stubbs

There was no sign of storm when Chippie and her companions set out on a long air flight over the lake. The lake was almost an inland sea, and to cross it was really quite an undertaking, even when the weather was calm and pleasant. So now, when the winds began to rise, the travelers became anxious. And when a fine snow threatened to blind them and cause them to lose their way, Chippie, at least, wished she were safe on shore.

The travelers were flying much nearer the water now than when they had set out from land. The wind blew at almost gale force, and in a direction to ruffle their feathers and make flight harder. How dark the sky was, and how low the clouds hung! And the snow fell faster and faster and thicker and thicker.

Chippie struggled bravely on. She was only a few months old and not an experienced traveler. With these companions of hers—not all of them sparrows—she was bound for the warmer Southland, where her winter would be spent. Then she would return north for her first summer of home-making.

How small the tiny traveler-sparrow seemed in this black welter of cloud and storm and wind-lashed waters! Each minute she grew more and more wing-weary. More and more the gale buffeted her. Suppose she should not be able to continue with the others! Suppose, by and by her wings should fail her and she should drop down, down, into the swirling, hungry deeps!

And it almost happened so. For a sudden, especially strong blast seized the little traveler, and in the blinding snow she felt her strength giving way. But she caught herself a little and managed to flutter down on a big something that was not the black waters of the lake. A strong ship was that night plowing its way across the lake to the distant shore. And it was on the canvas of one of the big lifeboats that the frightened Chippie found herself when she recovered her breath.

As soon as she was a bit rested, Chippie started out on a tour of investigation. It was a big ship and there was much to explore. Of course a freighter is not built for passengers of the Chippie sort. But the winged tourists had not been quite forgotten, as they seem to be on some ships. So Chippie found friends—and food. That last was a great discovery, thought Chippie—food, plenty of it, and of a kind that she could eat.

The storm raged well into the night. The ship rolled and tossed. But Chippie, safe in a sheltered corner, minded it not at all. With her head tucked under her wing, she slept until the gray dawn crept over the waters. Then she hopped over to the birds' breakfast table, ate a hearty meal, and was off on strong wings landward.

(All rights reserved.)

Mother—"You got everything all right, dear, but did you ask the grocer how he sold his Limburger cheese?"

Johnny—"Yes, mother, and he said that's what he often wondered himself."

HOME EDUCATION

"The Child's First School is the Family"
—Froebel

ABIDING BY CONSEQUENCES

By Edith L. Reid

"Mother, I can't be in the pageant because I was late to practice today and missed one rehearsal last week," cried Elizabeth who had rushed into the house and now burst into tears.

"Who said so?" Mrs. Tilton inquired. "Miss Merton. She said—it was—the rule," sobbed Elizabeth.

"What made you late today?" her mother asked.

"I stopped—to look—at Lucy's new tri-cycle—and I was riding it—and forgot—to go—to the Church."

As the discussion went on, Mrs. Tilton recalled that Elizabeth had chosen last week to go on an all-day picnic, knowing she would miss the rehearsal. "Didn't you know about the rule for those in the pageant?" she asked.

"Yes," Elizabeth acknowledged, "but I thought I would only miss rehearsal; I didn't know I'd be late afterwards—but—I was!"

"And I have your costume more than half done. I was talking to Patsy's mother this morning, and we thought we would finish the costumes for you girls tonight."

"Patsy'll be in and I won't," was Elizabeth's next thought, followed by, "Oh, Mother—do something—go and coax Miss Merton to let me be in the pageant anyway! Please do, Mother."

Mrs. Tilton looked very serious. The pageant was an important annual affair. All the lovely and specially talented little girls were to appear. She had felt proud to have her own little daughter chosen. But Elizabeth was of a careless disposition, and needed to be taught the meaning of consequences.

"No, I don't think I shall speak to Miss Merton about this. You see, if a pageant is to be a success it takes much time and effort, and the teachers and leaders must know which girls are dependable. There must be fixed rules to govern such undertakings."

At this decision the wails broke forth anew and lasted far past supper time. Elizabeth sulked for a day or two, but her mother, true to her convictions, finished the costume and presented it to Miss Merton for the use of the little girl who was to take Elizabeth's place.

The mother knew that there was a principle involved that was wider in scope than might appear on the surface. The great and relentless law of consequences dominated the situation. Since consequences are on hand to be reckoned with in all of life's activities, the wise course was to give a lesson in results although it was temporarily not pleasant.

Several months later, when two of Elizabeth's teachers told Mrs. Tilton that Elizabeth was much more prompt to act and more considerate of rules and suggestions than she had been in the past, and inquired about the course of discipline she had been following, the mother felt that she had won a worth while victory. Yet how many parents would have had her courage? An excuse, a patch-up plausible explanation of why Elizabeth had to miss rehearsal or be tardy, would have won a pardon in the case of as influential a family as hers, but how great would have been the loss to Elizabeth!

"The facts almost compel the acceptance and development of the Kindergarten as an integral part of our common school system. The expense may be an item in this movement but when the weal of society as a whole in the time just ahead of us is involved, the outlay must be considered

Religious Education

The Teachers College of Temple University, through its Department of Religious Education, offers a four-year Course leading to the degree of B. S. in Ed. and graduate work leading to the degree of M. S. in Education. It is the purpose of this Course to prepare worthy Candidates for responsible positions in the field of Religious Education. Fall semester begins September 24th.

TEMPLE UNIVERSITY

Broad Street at Montgomery Ave., Phila., Pa.

For information
regarding this Course
apply to Teachers
College, Dept. K1

For information
regarding this Course
apply to Dept. K

Theology

The School of Theology offers full courses leading to the Th. B. degree, also courses designed for those preparing for the Ministry for Ministers' assistants, Missionaries and Bible School Teachers. Also for business men and women interested in the study of the Bible.

negligible."—Iwar S. Westberg, Professor of Education, University of Redlands, California.

If sufficient kindergartens were provided, all children might attend while many must become breadwinners before reaching the university age. Therefore if there is no kindergarten in your public school, write to the National Kindergarten Association, 8 West Fortieth Street, New York, for information, advice and literature.

An Episcopal rector while spending his vacation roughing it in the mountains of North Georgia, became somewhat lonesome for some of his own religious faith, and sighting a cabin in the distance, approached it and inquired of the woman at home if she knew of any Episcopalians in that vicinity. She replied, "Wal, mister, I couldn't tell you, for John does all the trappin' of varmints about here, but you can go back to the stable where he nails up their hides and see what you can find."

Puzzle Box

ANSWERS TO—CURTAILED WORDS, No. 10

1. Ledger; 2. Formal; 3. Robert; 4. Singer; 5. Fender; 6. Caress.

HIDDEN WORD PUZZLE, No. 17

My first is in Spring but not in Fall,
My second's in short but not in tall.
My third is in flower as well as in leaf,
My fourth is in field but not in sheaf.
My fifth is in Summer as well as in heat,
My sixth is in Winter but not in wheat.
My seventh's in Harvest as well as in reap,
My eighth is in meadow but not in sheep,
My ninth is in woodside as well as in deep.

My whole is a roadsire autumnal flower.
A. M. S.

Birthday Greetings

By Alliene S. De Chant

I am all alone tonight, here on the Log House porch. And I am sad, very sad. There are many lights off there in the distance—the lights of town, and on three roads I can trace lines and lines of cars. And I can easily guess where those cars are going, for it is Wednesday night of Fair Week. The grandstand must be full by this time, and the bleachers; and folks are crowding the quarter-stretch fences not by three and four, but many deep. And what is on the program? Chinese acrobats? Yes. And how nimble they are, and how the watchers catch their breath, and clap, and laugh, and shout! But won't it soon be time for THE feature of the evening? Everybody—every townsman, every villager, every farmer, every hill-man knows about it. It has been advertised for days—a Sham Battle by government troopers. And alone, here, I am wondering how many boys and girls are waiting for that battle, how many Birthday Club members. I can almost hear them say how handsome the troopers are and how smart their uniforms. Nor can they keep their eyes off the restless horses. How interesting it all is. But why don't they start? By and by the watchers sit touse. No one makes a sound. Suddenly the battle is on! How exciting it is! The watchers can scarcely keep their seats! "Gee! Mother, isn't it great?" "When I get big I sure want to be a . . ." A cloud has covered the moon, and it is getting chilly. Then too, I keep thinking of horses shot to bits; of bloody uniforms; of youth without arms and legs; without jaws; without faces; blinded; gassed; in hospitals and insane asylums for life; of a single grave with 30,000 "unknown" in it. . . . I think I'll go indoors . . . I . . .

OUR NEIGHBOR'S CHILDREN

Not only is it a small world in which we live today but one which ever grows smaller as its remotest corners are drawn into closer and closer physical and mental touch by means of the airplane and radio. World "neighbors" are becoming literal—not merely all-inclusive "heart" terms—in this marvelous 20th century.

China has long been our Christian neighbor and responsibility. And famine and war have combined to work sad havoc to her little children. The appeal of our own missionaries and of the Chinese people to aid these innocents has not fallen upon deaf ears. Through China Child Welfare, Incorporated, America's official channel for the National Child Welfare Association of China, funds are being sent to be administered by that co-operating agency in China.

Convincing evidence of the present government's interest in its children who are famine stricken and underprivileged, is its gift of a valuable property in Nanking, the new capital, for a National Child Welfare Home. This is to shelter and train boys and girls rescued from hunger and pestilence—thousands of whom have been provided with temporary relief and care by the National Child Welfare Association.

A program of the finest type of Child Welfare work has been begun in China—a program to include maintaining orphanages; child welfare and baby clinics; teaching mothers better care of their children; public health nursing, and health education in the schools—all so familiar to us in America but so strikingly new to our neighbors across the Pacific. This program is pioneering and leading the way toward a future national program of tremendous scope and inestimable benefit. To help inaugurate such a program is America's distinctive opportunity.

A committee has been formed in this state to further the cause of China's needy children. There is no more practical way in which to demonstrate our friendship for these neighbors than to give what we can. The small sum of thirty American dollars saves a destitute child for a year, while two dollars and a half provides care for a month.

"No more significant service can be rendered China than to help her children." This work has the whole-hearted endorsement of officials of the Red Cross in China, the Nationalist Government, American missionaries, educators, doctors and business men.

"A child am I, yet in me lies
Part of the future of the race,
A child in whom the good or ill
Of ages past has left a trace."

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

THE MINISTRY OF THE SEA

Text, Psalm 98:7, "Let the sea roar, and the fulness thereof."

Having spent several weeks of my vacation by the sea-side, I will tell you something about the sea. I never tire of sitting by the ocean and watching its waves. The deep blue waters are restful to the eyes, and the sea breezes are soothing to body and spirit alike. And hardly anything is as exhilarating as a dip in the salt water of the ocean on a warm summer day! After an hour of such bathing one feels like a new person.

The word "sea" is found more than five hundred times in the Bible. Sometimes it has reference to the Sea of Galilee, which is really not much more than a good-sized lake; sometimes the word refers to the Mediterranean Sea, which is also called "The Great Sea" and the "Hinder, or Uttermost, Sea"; other references are to the

Red Sea between Egypt and Arabia; and some of the references are to the ocean itself. You must know by the content which of these bodies of water is meant by "the sea".

The Psalmist recognized God as the Creator of both sea and land. In the 95th Psalm he says:

"The sea is His, and He made it; And His hands formed the dry land." In the 98th Psalm he issues a call to praise Jehovah for His righteousness. He says:

"Let the sea roar, and the fulness thereof; The world and they that dwell therein; Let the floods clap their hands; Let the hills sing for joy together. Before Jehovah; for He cometh to judge the earth: He will judge the world with righteousness, And the peoples with equity."

With his poetic insight the Psalmist saw the praises of God in the forces of nature. The waving of the sea and the winds blowing among the trees of the hills and

IF!

By Rev. Bourner Allen, D.D.

If you can go to Church when all about you
Are going anywhere but to the House of Prayer;
If you can travel straight when others wobble
And do not seem to have a righteous care;
If you can teach and not get tired of teaching,
Or tell the truth when others lie like sin,
Or pray and pay and carry heavy burdens
And pay the heavy price it costs to win;
If you can face the surge of things about you
And keep your moral balance in life's whirl;
If you can act with patience in each crisis,
Nor be a coward cynic, or a churl;
If you can live and not be spoiled by sinners,
And give—without a Pharisee's vain pride—
Your life for God and man will pay real profit—
You'll be a saint no critic can deride!
"Congregationalist."

mountains made sweet music to the ear of God.

For almost a week during the month of August there was a storm at sea, and the waves were so angry and rough that no one ventured to bathe at the time. At night the roaring of the sea could be heard "long and loud." Then followed a calm, as though Jesus had said to the boisterous waves, as He once said to the waves on the Sea of Galilee, which terrified the sturdy fishermen in the boat with Him, "Peace, be still!" And soon the surf was again filled with bathers, and the beach was lined with gay parties who sought the helpfulness of the sun and sand.

We are told that four-fifths of the earth's surface is water and only one-fifth is land. When one sits by the beach and looks out upon the ocean he is impressed by its vastness as it stretches out to the horizon. But to have a real sense of the magnitude of the ocean one must cross it in a ship or airplane. When all sight of land is left behind, the vastness of the ocean grows upon you, for wherever you look you see nothing but water for days.

But the sea has other functions than to roar and to impress us with its vastness. The sea ministers to human welfare in many ways. It has exerted a mighty influence upon the civilization of mankind. Many of the world's greatest cities are at or near the sea. The settlement and civilization of the countries of the world began at the sea and moved inland. The

thirteen colonies which united to form these United States of America were scattered along the Atlantic coast from Maine to Florida, while a few hundred miles inland there was only an uninhabited wilderness, except where the Indian made his home.

In a continent like Africa things get darker and darker as you go inland. In some parts of Central Asia conditions are almost the same as they were thousands of years ago. The ocean has been the great civilizing factor among the nations. Most of the world's commerce and culture has been developed near the sea.

It used to be thought that the sea divided the world, but it is really the sea that has united the world. Until the time of Columbus our western continent was unknown and it took him a long voyage to find it. But now the fastest steamships cross the Atlantic in five days, and Lindbergh and Eckner and others fly across in a few days, and the time is not far distant when airplanes and zeppelins will carry millions of people back and forth between America and Europe.

There are millions of persons who live by the sea and of the sea, which is a great store house of riches that have just begun to be touched. Some years ago, while visiting in Aberdeen, Scotland, I went out to see what is probably the largest fish market in the world, being a mile long, where the fish caught in the North Sea are daily displayed by the millions and purchased by dealers and canners to be sent all over the world.

The sea has also rendered a great service to mankind by developing the heroic qualities of character which are found among the sea-faring folks. The danger of sea navigation has been reduced almost to a minimum, but the early navigators took their lives into their hands when they ventured out upon the great deep. While brave and rugged men have been developed by the mountains, the greatest deeds of heroism come to us from the sea.

That night in August when I watched for the meteoric showers, I was impressed by the majesty and the power of God. I saw it in the glory of the starlit and moonlit heavens which declare His glory, and I heard it in the roaring of the sea which was all the more impressive at that hour of the night. As long as we can look into the heaven above us and the sea around us we ought not to have any doubt about the existence and the majesty of God.

There are still many mysteries in the depths of the sea, but men have begun to penetrate these, and they find the flighty fancies of Jules Verne surpassed, as the aviators also fulfill the dreams and visions of Tennyson's "Locksley Hall." Untold treasures are still lying in the depths of the sea, but some day these will be found by adventurous and heroic men and will be shared with their fellowmen.

It is said that when Napoleon was a young man and in the glory of his strength he loved to gaze on the sea. As he looked upon the sea it reminded him of the strength and glory of a conqueror, and fed his ambition. But when he was a prisoner on the island of St. Helena, he never got away from the sound of the pitiless waves as they dashed upon the shore, and he became tired of the sound of the sea and began to hate it.

Perhaps it was for the same reason that St. John wrote in the book of Revelation, "And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more." When he was a boy he doubtless loved the sea. He grew up to be a fisherman. He had many sacred memories of his association with Jesus on and about the Sea of Galilee. But in his old age he was banished to the island of Patmos where he was never out of sound of the waves. As he wrote his great book, which the scholars of the world even now do not understand fully, he said: "And the sea is no more."

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Sunday after Trinity, October 5, 1930

Zacharias and Elisabeth

Luke 1:5-80

Golden Text: And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. Luke 1:6.

Lesson Outline: 1. A Godly Household. 2. Goodly Children.

During this last quarter of this year we shall study Representative Men and Women of the New Testament. Let us enumerate the characters chosen for our consideration. They are Zacharias and Elisabeth, the parents of the Baptist; Mary, the mother of Jesus; Simeon and Anna; Simon Peter; Thomas; the Believing Centurion; the Rich Young Ruler; Zachaeus the Publican; Stephen; Saul of Tarsus; Timothy; and, finally, Christ Himself.

There is perhaps no better way of studying the Scriptures than to study the lives of its men and women. The Bible is a marvelous picture-gallery. In its sixty-six books we find the portraits of every type of man, painted by master-hands. And with the picture we have its story, the history of the characters portrayed. Not, mainly, the outer events of their lives. That, to the Biblical writers, was of minor importance. They are interested in the history of souls. They write epics of the inner life. They tell us of the sins and sorrows of men, of their redemptive experiences of God, of the strength and joy of vital, personal religion, manifested in life and in death.

The list chosen for our study might, of course, be greatly enlarged. These are but a few of the multitude we meet in the pages of the New Testament. But they are truly representative characters, each in its own way. And together they form a goodly fellowship of rare spirits in whose company our souls will prosper and flourish.

To be sure none of them would have found a place in the list of the "rulers of America" that was recently compiled and published by one of our statesmen. But even our poets, scholars, and philosophers were totally ignored by this prophetic soul. No wonder he omitted "the saints." And one is moved to say, God help America if our real rulers are the millionaires and machine builders! Certainly, there is a growing conviction that our supreme need is not of more millionaires, but, rather of more men and women of the type represented by our list. It is such folk, be they rich or poor, magnates or miners, who give strength and stability to a nation. Without them, nations must perish. With them, nations will flourish. Even in material things. For all things shall be added unto us, if we seek first the Kingdom of God and His righteousness.

I. A Godly Household. This first lesson introduces us to a godly man and to his godly spouse—Zacharias and Elisabeth, both of priestly descent. Little is known of them, save their exemplary godliness. "They were both righteous before God, walking in all the commandments and ordinances of the Lord blameless" (1:6). Their home was somewhere in the Judean hills, away from the city where Sadducean skepticism and Pharisaic formalism were rampant. There, in the midst of a simple and solemn environment, they had kept alive in their hearts the flame of pure religion.

Such godly households were rare in that

age. The prophets were dead, and their great messages were all but forgotten. The priests, also, were fallen from their high estate. They had grown rich and worldly. But, scattered through the land, there existed small groups of persons who honored and served the God of their fathers with fidelity and in sincerity. They prayed and waited earnestly for the fulfillment of the Messianic hopes and promises. To that inner circle of Israel, the true seed of its ancient glory, belonged the household of Zacharias in the Judean uplands, and the home of Joseph in Nazareth. And both had a great share in fulfilling the hopes of their nation, and in blessing the whole world.

Such households are rare in any age; and as precious and important as they are rare. It is well for us to begin our study of representative men and women with this glimpse into a godly household. For the home is the source of all beginnings, whether good or evil. There, long before his birth, a child's character is being formed in his ancestors. And there his plastic soul is moulded by precept and example. Men like the Baptist are not born in Herod's palace or in Pilate's mansion. If our age wants great voices to cry into the wilderness of our life, calling men to repentance and faith, if we need and want forerunners of the Christ, to prepare His way and make smooth His path, we must, first of all, restore true greatness to homes made petty, paltry, and worldly. When God wanted a great man for a noble work, He sought out a mother who had prayed ardently for the birth of a son, and a father who walked "blameless" in all the ordinances of God. The fulfillment of our hopes and aspirations for the establishment of God's Kingdom still rests on similar conditions and stipulations.

We read in our lesson of a great event that transpired on the greatest day in the life of Zacharias. It fell to his lot, this day, to burn incense in the holy place. Only once in a lifetime, it is said, the ordinary priest enjoyed this supreme privilege. It meant his closest approach to God, who dwelt in the Holy of Holies. The multitude lingered in the outer courts, and only the high priest, on the Day of Atonement, entered into the inmost sanctuary. And only once, in his official capacity, a priest dared to stand in the holy place, before the thick curtain that veiled the mysterious presence of the Most High. And in that solemn hour the angel Gabriel appeared to Zacharias with the glad tidings that his prayer for a son should have an answer.

To such homes and hearts God still speaks. Not, perhaps, through the mouth of angels, but Spirit to spirit. But it may be questioned whether all homes today would welcome, as glad tidings from God, such a message as caused the heart of Elisabeth to burst into glorious song. We may recall Mr. Roosevelt's unsparring condemnation of those pleasure-loving families that deprecate children as heavy burdens. Again, not all parents who yearn for children would regard such a promise and prospect as came to Zacharias as an unmitigated blessing. Read the description of the promised child—his character and work! "Great in the sight of the Lord," "filled with the Holy Ghost," having "the spirit and power of Elijah" are not precisely the boons and blessings that "up-to-date" parents covet for their offspring. But Zacharias' pious heart throbbed with holy rapture at the prospect of having such a son. After all, parents reproduce themselves in their children. No

MARTS & LUNDY

CAMPAIGNS ARE

Sound in method . . .
Consecrated in spirit
Successful in results

We have raised over \$179,000,000 in our campaigns for religious, educational and philanthropic institutions.

Does your church need funds for a new building or an old mortgage?
Consult

MARTS & LUNDY, Inc.

521 Fifth Ave. or 17 N. High St.
New York City or Columbus, O.

(Directors of Financial Campaigns
for Philanthropic Purposes)

WERNER'S ELITE Christmas Cards

EXTRAORDINARY VALUE

22 CARDS, new designs, with artistic envelopes, packed in a beautiful box.

Send for Sample Box and Selling Plan

E. G. WERNER SONS CO.,
236-242 Grape Street, Reading, Pa.

Enclosed find 60c. Send me a sample box "ELITE CHRISTMAS CARDS," also send details and order blanks.

Name
Address
City State (6)

Evolution Disproved 50 "masterful" proofs; "best"; cloth, \$1; agts., 50c; 10 for \$3—, 70% profit! Earn \$7 a day. Send \$1,000, and I will give it to Missions and send 5,000 books to lawmakers, pastors, etc.

Rev. W. A. Williams, D.D., Camden, N. J.

OVER 100% QUICK PROFIT Over 100% Profit for Organizations or Individuals through my astounding Xmas Card Offer. 21 beautiful cards, all produced by engraving, water-color process, etc. No plain printing. All envelopes with colored interiors. \$3.00 value—sells for \$1.00. Also 12 card assortment for 50c. Every home a prospect. Free Goods to help cover transportation. Free prizes. Write for booklet. Anna Elizabeth Wade, Box 6, E. Orange, N. J.

stream can rise above its source. When (Christian homes long and pray for such children as are described in the verses of our lesson (14-18), parents will sing more hymns of praise (vs. 69-79), and there will be fewer lamentations over prodigal sons and wayward daughters.

II. Goodly Children. With reverent hands the evangelist leads us into the birth chamber in the home of Zacharias. "Now Elisabeth's time was fulfilled, and she brought forth a son."

The holiest places on earth are those where little children are born into godly households. There are many reasons why this great truth demands urgent analysis. The Catholic Church has exalted celibacy

above matrimony. She claims that monasteries are holier places than homes. She teaches that the vigils and fasts of monks and nuns are more pleasing to God, and a better preparation for heaven, than the sacrificial services of parents. Against that mischievous teaching we must affirm that it was God Himself, at the very beginning of human history, who "set the solitary in families." We believe that the home is the heaven-ordained sphere where men can best learn the meaning of love and the practice of service and sacrifice.

But the Protestant Church, also, has cast a dark shadow upon the home by her doctrine of total depravity. It may, indeed, be doubted whether parents have really ever believed the dogmatic assertion of theologians that their newborn babies were "a mass of corruption." But the tendency of that pessimistic estimate of human nature has been to obscure and even eclipse Jesus' divine appraisal of children and of childhood.

Childbearing means one thing if the mother goes to the gates of death merely to add an item to the world's sin and misery. But it means something vastly different if human birth is God's method to create a being in His likeness. We have the full warrant of Jesus to apply to all our children the prophetic words spoken of John the Baptist (1:14-15). They are all born great in the sight of the Lord, and filled with His Spirit. And it is their divine calling to live their lives in the light and strength of that Spirit.

But the great menace of the home is the secular spirit that plays fast and loose with the sanctity of the conjugal relation, and deprecates children as impediments in the pursuit of wealth and pleasure. A nation that prefers the ease of fashionable clubs to the hardships of maintaining a home, women who prefer jazz to lullabies, men who would rather make money than found a family—such things fill thoughtful people with dark forebodings. They have already measurably depreciated our boasted Anglo-Saxon stock. They will exterminate it unless these pagan tendencies are checked.

How bracing is the atmosphere into which Luke conducts us. Piety and prayer pervade this home. Human supplications and heavenly assurances meet in the cradle of this lowly house. Neighbors and kinsfolk come trooping in to magnify the mercy of God, who has lifted reproach from a childless Jewish matron by the gift of a son. The naming of the infant is a joyous, important event in which relatives and friends participate. The momentous question was settled by the speechless father himself, who silently wrote on a tablet, His name is John. All of us may well contemplate this beautiful scene with pleasure and profit. Especially the Jewish baptismal service, on the eighth day, when the child was named and consecrated to God. It takes the faith of a Zacharias and an Elisabeth to turn a mere ceremony into a holy sacrament.

Then, suddenly, the scene in our lesson seems to change. The cradle is still its center, but fear, instead of joy, pervades the atmosphere. "And fear came on all that dwelt round about them." And a grave question is asked, "What, then, shall this child be?"

But it is not really a change. Both the fear and the question are simply the logical completion of the joy and rapture of the nativity. They are the reverse side of an event that on its face spells only happiness. They suggest that children bring not only happiness and joy into our lives, but also great responsibilities. The fear is a holy fear, lest parents mar the image of God in the child. It presses upon our hearts the great question concerning the future of the child. A future that is endless! What shall it be?

It may be too much to answer. Whatever its parents wish it to be. For other factors, besides the parents, help to determine the child's character and career. The

environment, the child itself, and God. But let us be sure that God, the supreme factor, is forever on the side of parents who are earnestly seeking the highest welfare of their children. And, under God, the parents are supremely responsible for the weal or woe of their offspring.

We know the historical answer to the question of our lesson. The child grew, and waxed strong in the spirit. The babe became the Baptist, a man of noble character and heroic achievement. In him the spirit of his priestly father and of his pious mother came into their full fruition.

What, then, shall our children be? They will go forth into life to achieve the ideals that are preached and practised in the home. Heralds of Jesus can only come from homes where spiritual ideals are not crushed by worldliness.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Oct. 5—How May We Help Folks in Our Community? Jas. 1:27

In every community there are folks who need help. There is an alarmingly large number of people who are unable to help themselves. To a less or larger degree they are dependent upon others. There are first of all little children who need the care and support of their parents. Then there are the aged whose strength has failed them and who lean upon some staff waiting for the sunset of their lives. Then there are the sick who lie upon beds of illness and who require the tender care of loving hands. There are the blind who need some one to lead them on the way. Then there are the poor, whom we have always with us, who have met with adversity in their lives, who can find no employment or are incompetent to do a day's work. There are always a lot of underprivileged folks who are not entirely self-supporting. The breadline in most of our cities, especially, is a very long one. In the bundle of life we constitute a large family where the interests of each should be the concern of all.

Now there are several attitudes which we may assume towards the needy folks around us. We may do as did the priest and Levite in the parable of the good Samaritan, "who passed by on the other side." We may close our eyes to the condition of others and serenely go on our own way. There are multitudes who follow this course. They want to be left alone and they choose to leave others alone. The cry of distress never registers in their souls. They have hardened themselves against suffering round about them and as long as it goes well with themselves they have no concern for others. Like Cain of old, they ask, "Am I my brother's keeper?" Of course, this is a very selfish attitude and stifles the spirit of love and service in their hearts. It is wholly contrary to the example of Jesus who always recognized the need of others and went out of His way to relieve the same. There never was any suffering, any need which came to His notice which He did not promptly alleviate. Indeed He made this the essential element in the Christian life. To visit the sick, to clothe the naked, to give a cup of cold water to the thirsty, at once qualified men to have a place in His Kingdom. Therefore to pass by folks that are in need is both selfish and un-Christlike.

Then we may help folks by doing too much for them. We may make them altogether dependent and rob them of the spirit of self-help. We may pauperize them, and deprive them of any little initiative which they might otherwise develop. It is not always easy to help people so as to be of real help to them. We may harm rather than help them. Simply to toss a coin to them in order to get rid of them is not really helping them. Sometimes we

help them more by refusing to give them money. When the lame man lay at the temple-gate begging alms of Peter and John, Peter said to him: "Silver and gold have I none, but such as I have give I unto thee; in the name of Jesus of Nazareth rise up and walk." Peter gave him the right kind of help. He set him on his feet and that was worth far more than if he had given him money.

But there is such a thing as really and truly helping folks. But we must first of all take a personal interest in them. Sometimes the thing they most need is a friend. They have no one who cares for them, no one who takes an interest in them. When they feel that they are friendless they lose their self-respect. Mark Rutherford said he would like to add one more to the Beatitudes, viz.: "Blessed are they who give us back our self-respect." We must, therefore, study the conditions of needy people in our community. We must learn to know them and the circumstances of their lives. Sometimes there is a real, a tragic reason for their condition. Sometimes it is not wholly their own fault that they are in need. This we must learn to know before we can be of real help to them.

Then it is not enough simply to supply their needs. We must seek to remedy the cause. We must change their environment, prevent the cause, and this is actually more essential than to bring temporary relief. Of course, all this takes time and patience and effort. Most people do not take sufficient time to do good to others. They do not want to go to the bother of extending real relief. The easiest thing is to dole out a few pennies but the easy way is seldom the best way.

Now there are a few practical ways in which we may help folks in our community.

1. We may visit them. But we must not do this in a patronizing manner. When St. James says: "Pure religion and undefiled before God the Father is this: to visit the widows and fatherless in their affliction," he does not mean that we should go to them in any air of superiority, nor in any "I am holier than thou" attitude. None feel this more readily than those who are in need. But when we visit we should go in the spirit of brotherly love, of sympathetic kindness and friendly helpfulness. We should make folks feel that they are still somebody, and they, while they are down, are never out. We should be angels of love and light and life, inspiring fresh hope in the hearts of those to whom we go.

2. We may find something for them to do. At this time there are thousands of unemployed in every community. They would gladly work, but they stand idle in the market-place because no man has hired them. Perhaps there is a job which we can furnish them. Perhaps we can suggest something to them. Perhaps we can go out of our way to find something for them to do. We might even create a job for those who have no work. The Church should get some of its unfinished work done by employing those who are at present without work. We are all the time saying that "the harvest is plenteous but the laborers are few." Why not engage some of the folks who are idle today and reap the fields white unto the harvest?

3. We may pray for folks in our community. We still believe in the power of prayer. Prayer can change things in our lives and in the lives of others. There are multitudes who stand in need of our prayers. Prayer is a sustaining factor in life. The sick ask for our prayers; the sinning and erring may be reclaimed, the poor enriched, the sorrowing comforted by our prayers.

4. We help others by the inspiration of our own lives. We must set an example for others to follow. St. James completes his definition of pure religion by adding, "and

to keep oneself unspotted from the world." A Christian in any community is both salt and light. As salt he gives savor to life, makes life sweet and palatable and also saves it from decay. He is both savor and savior to life. As light, he illumines the way and shows others how to go. Sometimes our own quiet life, lived in and for Christ proves the greatest boon to others.

"Let me live in a house by the side of the road
And be a friend to man."

There are two kinds of people on earth today,
Just two kinds of people, no more,
I say.

Not the sinner and saint, for it's well understood

The good are part bad and the bad part good.

Not the rich and the poor, for to rate a man's wealth

You must first know the state of his conscience and health.

Not the humble and proud, for in life's span

He who puts on airs is not counted a man.

Not the happy and sad, for the swift flying years

Bring each man his laughter and each man his tears.

No, the two kinds of people on earth I mean

Are the people who lift, and the people who lean.

Wherever you go you will find the earth's masses

Are always divided into just these two classes.

And, oddly enough, you will find, too, I ween

There's only one lifter to twenty who lean.

In which class are you? Are you easing the load

Of overtaxed lifters who toil down the road?

Or, are you a leaner, who lets others share

Your portion of labor, and worry, and care?

Ella Wheeler Wilcox.

UNEQUIVOCAL AND ENCOURAGING

The National Education Association reaffirms its stand in favor of the Eighteenth Amendment and of the laws enacted thereunder. It urges their vigorous and impartial enforcement and pledges its support to an active educational campaign in the schools in behalf of habits of living for which the Eighteenth Amendment stands.

—Resolution adopted by the Representative Assembly of the National Education Association, Columbus, Ohio, July 3, 1930.

CEDAR CREST NOTES

With the enrollment in the entering class of 95 or more members, Cedar Crest College held its opening exercises on Wednesday, Sept. 17, at 10 A. M., when the opening exercise, known as the "Open Door Ceremony" took place at the main portico of the Administration building. President Curtis delivered the opening address; and Bertha Reque, of Allentown, was chosen to represent the class of 1930 to open the college doors for the work of the year.

The increased enrollment, which is due to the activity of the various Cedar Crest clubs, indicates that all branches of the college will have larger classes, with 55 students taking the liberal arts course, 19 majoring in business, and 20 specializing in home economics in the new practice house on the north side of the campus.

Although there are 30 day students from Allentown and others from Emaus, Phillipsburg, Bethlehem and Coplay, the girls come from widely separated areas. Massachusetts, Ohio, Connecticut, Maryland, New York and New Jersey (with 23 girls) will be represented as well as will Pennsylvania.

Previous to the opening ceremonies the new students were entertained by the College at dinner on Monday evening. On Tuesday the registration and enrollment of the freshmen occurred; and each girl coming to the college was welcomed by a "big sister" with whom she has already been in correspondence.

terror in the Island of Stromboli, the most northern of the Lipari group, north of Sicily.

Aristide Briand addressed the League of Nations Assembly Sept. 11 in a strong plea for his proposed Federation of Europe, stressing the point that security was essential to peace. Arthur Henderson, Foreign Secretary of Great Britain, in his address before the Assembly said that disarmament was essential to world peace, and that Britain will support only such moves designed to prevent war.

Governor Roosevelt, of New York, Sept. 10 took his stand publicly as an advocate of repeal of the Eighteenth Amendment in a letter to United States Senator Robert F. Wagner, and which was made public at the Executive Chamber in Albany.

Among candidates for the Nobel peace prize this year are former United States Secretary of State Kellogg and Jane Addams, founder of Hull House in Chicago. No peace prizes have been distributed since 1927.

Premier Mussolini will submit a bill proposing that Sept. 20, the anniversary of the entry of Italian troops into Rome, cease to be a national holiday and replace it with Feb. 11, marking Lateran treaties.

Enterprise, the yacht sailed by Harold Vanderbilt, rode triumphant over thirty miles Sept. 13 off Newport, R. I., and defeated Sir Thomas Lipton's Shamrock V in the first race of the American Cup series.

General John J. Pershing observed his 70th birthday Sept. 13 at work in his office at the War Department. He has just completed his Memoirs of the A. E. F. He is chief of the Battle Monuments Commission.

Auto death toll so far this year indicates 1930 total will reach 36,000, according to a statement from the American Motorists' Association. The greatest number of accidents was said to occur between 5 and 6 o'clock in the evening, and Sunday was listed as the most dangerous day. The first six months of the year have shown a 9 per cent rise.

The French fliers, Major Dieudonne Coste and Lieutenant Maurice Bellonte started on their good-will tour of the United States Sept. 17, with Boston as the first overnight stop.

According to official figures the Treasury had a net loss on Sept. 11, since the beginning of the present fiscal year on July 1, of \$135,270,263, as compared with its position on the same date one year ago. This situation was brought about by a decrease of \$96,108,005 in receipts and an increase of \$39,162,264 in expenditures, exclusive of debt reduction.

Lieut. Gen. Sir Louis Bols, Governor of Bermuda since 1927, died in a hospital at Bath, England, Sept. 14, at the age of 62. He was Allenby's chief of staff and or-

NEWS OF THE WEEK

Mrs. Henry W. Elson

Acting on the request of President Hoover to restrict immigration as much as possible as a relief measure for unemployment, the State Department has ordered a more strict application of that section of the law withholding visas from immigrants who may become "public charges" after they have entered this country.

Governor Huey P. Long, of Louisiana, received the Democratic nomination for Senator, defeating Senator Joseph E. Ransdell by a big majority.

Vermont Republicans nominated Governor John E. Weeks, a dry, to run for Representative in Congress in November and chose Lieut. Gov. Stanley C. Wilson to succeed him as Governor. Vermont is overwhelmingly Republican.

On the first clear-cut wet and dry issue to be placed before the voters of the State of Washington since national Prohibition became effective, the electorate of the First Congressional District, Seattle, demanded modification of the dry laws.

Nicholas Titulescu, Rumanian Minister to London, has been chosen the president of the eleventh Assembly of the League of Nations.

Ernestine Schumann-Heink, opera and concert singer for more than a half century, intends to coach and teach 40 young

American girl singers whom she will select personally.

Lieut. Commander Donald B. MacMillan, Arctic explorer, returned to Wiscasset, Me., Sept. 10 in the auxiliary schooner Bowdoin after his 13th trip into the Far North.

Ambassador Morrow Sept. 10 unveiled a tablet at the Colonia Station in Mexico City to the memory of General William Jackson Palmer, builder of the railway connecting the United States with Mexico through Laredo, Texas.

After visiting all the health resorts in France, Germany and Italy during the past month, Joseph H. Freedlander, New York architect, has decided to devote the greater part of a State fund of \$1,000,000 at his disposal for the construction of a big drinking hall at Saratoga Springs, N. Y., which will resemble the drinking halls of German water cures.

Senator Cole L. Blease, veteran political leader of South Carolina, seeking renomination for another term, was defeated by James F. Byrnes, former Congressman.

Mrs. Lillie Smith Knox, widow of United States Senator Philander C. Knox, of Pittsburgh, died Sept. 11 at Atlantic City. She was 75 years old.

A simultaneous earthquake and volcanic eruption Sept. 11 caused destruction and

CHURCH ORGANIZATIONS and PRIVATE INDIVIDUALS

Just can't help make money with our wonderful line of

Christmas Box Assortments and Personal Cards

Also Every Day and other cards at the most liberal commissions. Everybody buys cards—men, women, professional people, banks, retailers and business houses. Every door opens to a prospect. Every prospect can be turned into a sale with our big, original strikingly beautiful line. Our prices help you get the business and you make a generous profit on every sale. Start early. Write quick for samples and full particulars.

ARTISTIC CARD COMPANY
Dept. 25D Elmira, N. Y.

EDUCATIONAL COLUMN

Theological Seminary of the Reformed Church in the U. S., Lancaster, Pa.

This is the oldest of the educational institutions of the Reformed Church. It is conducted by the three (English) Eastern Synods. The Professors, members of the Board of Visitors and members of the Board of Trustees are elected by the Synods. It provides a course of three years. It has a faculty of eight Professors and Instructors. It also offers a post-graduate course of two years, leading to the degree of Bachelor of Divinity. Tuition is free.

For catalogue or information address the President.

REV. GEO. W. RICHARDS, D. D., LL. D.,
Lancaster, Pa.

Franklin and Marshall College

Lancaster, Pa.

Offers Liberal Courses in The Arts and Sciences

Campus of fifty-four acres with seven-teen buildings, including thoroughly equipped Dormitories, Auditorium, Science Building, Library, Observatory, Gymnasium and Complete Athletic Field.

A college whose educational policy rests on a sound cultural basis and is developed in broad sympathy with the needs of the present day.

For Catalogue address:

HENRY H. APPLE, D. D., LL. D.,
President.

URSINUS COLLEGE

GEORGE L. OMWAKE, LL.D., *Pres.*

Persons intending to enter Ursinus College in September, 1930, should make application at once. Attendance limited to capacity—300 men, 200 women.

Address FRANKLIN I. SHEEDER, JR.
Assistant to the President,
Collegeville, Pennsylvania.

The Mercersburg Academy

Thorough instruction; college preparatory work being especially successful. Personal interest is taken in each boy, the aim being to inspire in every pupil the lofty ideals of thorough scholarship, broad attainments, sound judgment and Christian manliness. For catalogue and further information, address

BOYD EDWARDS, D. D., S. T. D.
Headmaster, Mercersburg, Pa.

Hood College

For Young Women
FREDERICK, MARYLAND

Accredited college for women. A.B., and B.S. in Home Economics. Teacher-training. Twelve modern, well-equipped buildings, including new dormitory. 125 acres.

For catalogue address

REGISTRAR,
HOOD COLLEGE, Frederick, Md.

ganized his historic Palestine campaign. With the death of Mrs. Anna Stasi, of Orange, N. J., Sept. 14, the sixteenth fatality traced to radium poisoning occurred. She was employed by the United States Radium Corporation.

President Hoover will deliver on Armistice Day, Nov. 11, an address which will be the feature of the 15th conference and good-will congress of the World Alliance for International Friendship to be held at Washington on Nov. 10 to 12, inclusive.

Natural gas will be distributed soon in Washington, D. C., and York, Pa. A trunk line is being built and it is likely that extensions to cities on the seaboard will follow.

National employment during the month of August showed a further decrease of 1.4 per cent under the July figures, the Bureau of Labor Statistics of the Department of Labor has announced in a report based on returns in thirteen major industrial groups.

Constitution Day, commemorating the 143rd anniversary of the adoption of the United States Constitution on Sept. 17, 1787, was celebrated in different parts of the country.

Captain Karl Boy-Ed, who was Germany's naval attache at Washington at the outbreak of the World War, died Sept. 15 from injuries suffered while he was riding near his estate at Trittau, Germany.

The revised figures of the casualties from the hurricane which wrecked Santo Domingo recently, were placed at 2,000 dead and 6,000 injured.

The Communist party in New Jersey has a complete Congressional ticket. D. W. Graham, of Newark, heads the slate for Senator.

President Von Hindenburg has been besought by political leaders to intervene to protect Germany from domination by the Fascist party, which sprang into a powerful position in the recent general election. The Fascists and Communists have 107 and 76 seats, respectively, in the new Reichstag, a gain of 95 for the former and 22 for the latter.

The British force at Geneva have delayed the Pan-Europe plan until the next Assembly. A special League committee will study the project and report on it in 1931.

Government revenues have decreased \$57,000,000 in the present fiscal year, as compared with receipts from this source a year ago, according to a statement from the Treasury Department.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Superintendent

Bethany Home is beginning to look natural again. The recent rains have had their effect and the beautiful campus is turning green.

We were all surprised to read in the Reading papers that Alice Mabry had won first prize for originality in the doll making contest at Reading. Her doll is now on its way to Atlantic City for the national contest which will take place on Oct. 6. Alice is a senior in Womelsdorf High School and has been a child of the Home for 12 years.

A number of our Band boys took part in the Band concert given by the school children of Berks County at the Reading Fair on Friday, Sept. 12. Forty-five of the older boys and employees enjoyed the day. About 16 boys were transported in the open farm truck and it rained before we arrived at home. The older girls raised the usual complaint: "Why cannot we go to the Fair? The boys always go. It is unfair." The only answer we could give was we lack means of transportation. We need a bus but the cheapest school bus that would satisfy our needs would cost about \$1,450.

Our 35 children who go to Womelsdorf High School over 1½ miles distant, have been provided with raincoats, but in a

EDUCATIONAL COLUMN

Cedar Crest College

of

The Reformed Church

ALLENTOWN, PENNA.

WILLIAM F. CURTIS, Litt. D.

President

A. B. and B. S. Degrees

Religious Education and Social Service especially commended by our Church leaders. Exceptional Opportunities for Permanent Investments. Confer with the President or his Field Associate, Rev. George W. Spotts, Telford, Pa.

Franklin and Marshall Academy

Lancaster

Pennsylvania

A College Preparatory School for Boys

Entered more than 1000 boys to some 70 colleges in the last 28 years. Fine school home, thorough work and helpful supervision. Moderate cost.

Send for illustrated catalogue.

EDWIN M. HARTMAN, A. M. Pd.D.,
Principal

Catawba College

Salisbury, N. C.

Ten new buildings. Thirty teachers. Four hundred students. A.B. course and courses in Business Administration, Music, and Home Economics. Unusually good equipment. Work fully accredited. Very attractive program of athletics and physical education. Charges very moderate. Nine hours' ride from Washington.

Write for Catalog and View Booklet

HEIDELBERG COLLEGE

TIFFIN, OHIO

A STANDARD COLLEGE FOUNDED 1850
CO-EDUCATIONAL

College of Arts and Science
Conservatory of Music
School of Oratory
Art Department

Heidelberg insists upon high standards of scholarship, personal contact with mature teachers, an unmistakable Christian atmosphere, and the minimum expense.

During the College year 1928-29 Heidelberg had seventeen debates with other colleges and won fourteen of them; one hundred and eight debates in twenty-two years—seventy-nine victories and twenty-nine defeats.

For free catalogue write to

CHARLES E. MILLER, D.D., LL.D.
President.

pouring rain their stockings and shoes get wet so that their teachers send them home and if it rains very hard, they are often kept at home. The solution would be a bus. This would also help to get the children home earlier to help with the chores instead of spending a half hour walking each way.

When our Band or Glee Club went on a trip the bus hire cost from \$25 to \$90, so that very little remained to be given to the children as a donation. Now that the Womelsdorf bus has made its last journey—to the auto graveyard—the cry is heard louder than ever, "We need a bus."

The great need will be presented to the Board of Managers when they meet on

Thursday, Oct. 2, but I am sure the first question raised will be from what source can the \$1,450 be secured?
We have procured a cook, Mrs. Alfred Roth, of Reading.

BOOK REVIEWS

The Directed Survey, by A. Earl Kernahan. Revell. 124 pp. Price, \$1.50.

The name of the author gives a note of authority to the announcement of this book on "How to Start a Visitation Evangelism Campaign." It deals with the method of discovering the prospective persons and families to be visited in a campaign of visitation evangelism, the notable form of evangelism which has been developed largely by Dr. Kernahan, and now is generally followed in preference to the older forms of mass evangelism.

Dr. Kernahan reports 29 cities with a total of 10,000,000 individuals surveyed in the period in which this plan has been developed. In his book he gives a complete description of the method of procedure, together with charts or copies of the varied literature used in setting up the survey, which in its best form involves the employment of at least one professional person, or, in very large campaigns, more.

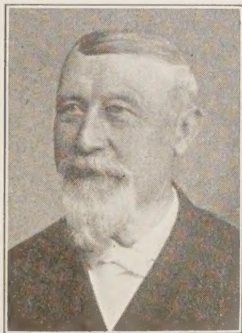
Of the pages of the book, 45 contain reports of previous surveys. One feels that perhaps the book might have been abbreviated by the reduction of these reports to a few pages of illustrative reports and by condensing the whole description into fewer chapters. Nevertheless it is a valuable handbook for those contemplating community-wide campaigns of visitation evangelism.

A. N. S.

OBITUARY

REV. HENRY J. F. GRAMM

Rev. Henry J. F. Gramm, one of the veteran ministers of our Church, entered into his rest, after a long illness, Sept. 10. He was 81 years, 8 months and 5 days old. The local paper of Egg Harbor City, N. J., where he served St. John's Reformed Church for 15 years and lived retired for 8 years, says: "He was an earnest preacher, and a faithful and sympathetic pastor and his death, although expected for some time, has cast a gloom over the entire community, for he was loved by all."



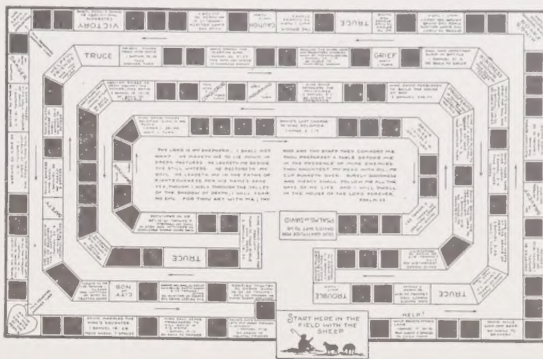
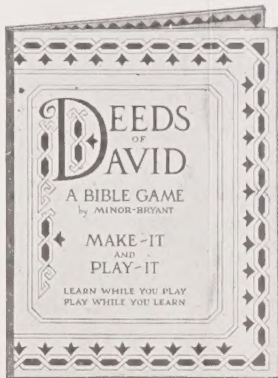
The Rev. Henry J. F. Gramm

He was born in Cleve, Germany, Jan. 5, 1849. His father, Karl P. Gramm, was in the service of the king as head overseer of the famous "Swan Castle." He was born in this castle and spent the first 20 years of his life there. His father wanted him to study for the ministry, but he did not feel himself called in early youth. After attending school he learned the carpenter trade. He then moved to Coln on the Rhein, where he followed his trade,

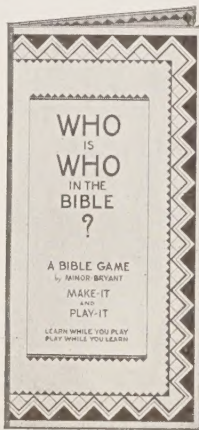
NEW—FASCINATING—EDUCATIONAL

SPLENDID FOR GIFTS OR REWARDS

LEARN WHILE YOU PLAY AND PLAY WHILE YOU LEARN is the slogan of these three new Bible games. Each is a book that the child delightfully, quickly and easily transforms into a game. Each combines two of the strongest inherent desires of the normal child—To MAKE SOMETHING and to DO SOMETHING. Through each the child gains certain KNOWLEDGE, APPRECIATIONS and SKILLS valuable in his training in CHRISTIAN LIVING.



DEEDS OF DAVID: a board game valuable for Primary and Junior age children in Class parties, weekday sessions, Vacation Church School and home play. The cover of the book is the game board. The double sheet inside cuts into men, counters, directions for playing and envelope for holding these articles. The players travel along a road on which are marked stations depicting adventures in the life of David. Rewards and penalties add to the thrill of the game. The goal is the Twenty-third Psalm printed in the center of the board. Besides the fun of the game, leaders will recognize the strong reaching value including FAMILIARITY WITH THE LIFE OF DAVID AND ITS LOCATION IN THE BIBLE AND APPRECIATION OF FINE ATTRIBUTES OF CHARACTER. No. 1446. Size 10 x 14 inches closed. Price, \$0.75.



WHO IS WHO IN THE BIBLE, a board game valuable for Junior and Intermediate departments for use in class parties, weekday sessions, Vacation Church School and home play. The cover of the book opens into a game board. The double sheet inside cuts into the discs for playing, called men; directions for playing and envelope for holding these articles. Each of the eight men is named for a Bible character and the squares on the board ask questions to which the names of the men give the answers. This game develops very definite attributes;



knowledge and appreciations that come from familiarity with the lives of our great Bible heroes. No. 1447. Size, 10 x 20 inches closed. Price, \$1.00.

BOARD OF CHRISTIAN EDUCATION OF THE REFORMED CHURCH

1505 RACE STREET

PHILADELPHIA, PA.

becoming foreman in a large contracting firm and, later, the owner of the company.

During this time he was much interested in young men's work, organizing many such societies. In addition to this he helped to organize some of the first Sunday Schools in Germany. These were at first independent of the State Church but they grew so rapidly that they received recognition and he was about to be appointed district superintendent of these schools by the State, a position he held independently before. However, while attending a young men's meeting on Sylvester Night, 1885, a letter was read, written by Dr. H. J. C. Roentgen, then of Cleveland, O., appealing for young men to come to America to study for the ministry, preparation being offered in Calvin College, Cleveland, O. He answered this appeal and came to America within 7 months, in 1886.

He spent two years in Calvin College,

graduating in 1888. He attended Heidelberg Seminary and graduated from there in 1889. He was ordained and installed as pastor of the Monroeville Charge—consisting of Monroeville, Hunts Corners, and Chicago Junction, O. (now Willard, O.). In 3 years he built two Churches, one in Monroeville and the other in Willard, and had them paid for. In 1892 he accepted a call from the Reformed Church in Sandusky, O. Here, again, he completely renovated the Church and installed a pipe organ, one of the first Austin organs ever built, being erected by Mr. B. Austin himself. Here he spent 8 fruitful years. The Home Mission Board extended him a call to become the first pastor of Memorial Church on the east side of Toledo, O. In 7½ years he built up a strong working congregation. In 1907 he accepted a call from St. John's Church, Egg Harbor City, N. J., and Folsom, N. J., where he spent

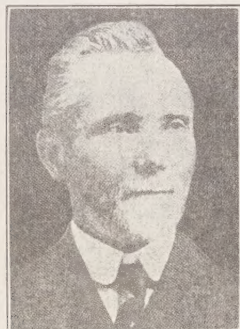
15 years. During that time many improvements to the Church property were made and members were added. Again a pipe organ was installed. He always made much of Church music, being himself a good singer as was his wife. His daughter was an accomplished musician who started to play the Church organ at a very early age. He spent his last 8 years in retirement and the 23 years in Egg Harbor were most happy years and the love of the people toward him in his age was a great comfort to him. He was a progressive minister and years ago when chalk talks to illustrate Sunday School lessons were used, he was much in demand as a convention speaker.

He is survived by his widow, Rosa; one daughter, Eva H., at home; and one son, Rev. Carl H., pastor of the Livingston Avenue Reformed Church, New Brunswick, N. J.

The funeral services were held Saturday, Sept. 13, from his late residence. Rev. G. A. Haack, Dr. C. H. Hauser and Rev. Walter Rhode officiated, and the members of the Consistory of St. John's Church were the pallbearers. His remains rest in the Egg Harbor Cemetery. C. H. G.

REV. JOHN H. HARTMAN

The Rev. J. H. Hartman, a well-beloved retired minister of our Church, passed away Tuesday morning, Sept. 2, at his home at 40 East Middle St., Hanover, Pa. The venerable clergyman had been in declining health for the last two years but had been seriously ill only for the past 6 weeks. Had he lived one week longer, until Sept. 9, he would have attained his 82nd year, having been born Sept. 9, 1848. His death brings sorrow to a wide circle of friends.



The Rev. John H. Hartman

He was actively engaged in the ministry for 46 years, having been ordained in March, 1874. He was a graduate of Palatinate College, Myerstown, and of Heidelberg College and Seminary, Tiffin, Ohio. He began his work in the ministry at Trinity Church, Tamaqua, Pa., his home Church, and remained there 6 years. He accepted a call to Zion Church, Lehigh, Pa., where he served 4 years and 3 months. He then accepted a call to Leschey's Charge, York Co., Pa., in April, 1884, and had lived in Hanover since that time. He was pastor first of the Leschey's Charge, which consisted of Leschey's Church; Mt. Zion Church, Spring Grove; St. Paul's (Dubbs); and Bethel Church at Smith's Station. This charge was later divided and Mt. Zion at Spring Grove and Leschey's Church were made into a separate charge. St. David's and St. Bartholomew's Churches were added to St. Paul's and Bethel Churches and the charge was then known as the West Manheim Charge, of which Rev. Mr. Hartman was unanimously elected pastor. He served these people until he retired from the active ministry, about 10 years ago.

Brother Hartman was born in Germany, the son of Peter and Wilhelmina Fetzter Hartman, and at the age of 4 years immigrated with his parents to America. The family settled in Tamaqua, Pa. He was

NEW BOOKS

Texts That Have Touched Me

By W. S. BRUCE, D.D., F.R.S.E.

Short, pithy addresses, piercing to the heart of Christian life and experience. The thoughts suggested by the various texts are simple, practical, and aimed to quicken in the reader an enhanced desire to know more of Christ as a Power, effective at the centre of man's moral and spiritual being. Dr. Bruce has the gift necessary to touch both the emotion and the imagination, and to direct both to an attainment of spiritual reality. **\$1.25**

The Western Piazza

By NEWELL DWIGHT HILLIS

A choice and poignant product of the pen of one of this generation's acknowledged masters of felicitous expression. Dr. Hillis writes as one who finds himself on the sunset slope of life, with face turned towards the reddening evening sky. His musings are cheery, fraught with precious memories, and eager with the promise of a future—certain, but as yet unfolded. Much of what is here presented was written shortly before Dr. Hillis' death. This fact, regarded in conjunction with the character of the theme, and the nature of the treatment accorded it, enhances the value and adds appreciably to the quality of what, in any event, is a literary gem of the first water. (Comrade Series) **60c**

The Light Shines Through

Messages of Consolation by Ministers Eminent for their Services of Solace

The volume contains nineteen chapters written by a group of well-known ministers. The design of these chapters is to give comfort to those who walk with their loved ones through the Valley of the Shadow of Death. The messages will also assist those whose office it is to minister to the bereaved, and who yearn to bring the most enriching consolation to those who grieve.

The contributors to the volume and the themes they discuss are:

- The Immortal: J. Percival Huget.
- Why I Believe in Immortality: Clarence E. Flynn.
- For Thou Art With Me: William S. Mitchell.
- The Heavenly Heartsease: Frederick F. Shannon.
- On the Death of a Child: Robert E. Brown.
- Sorrowing With Hope: Luther Freeman.
- Fear Not: Henry Howard.
- Christ Hath Brought Life: J. S. Ladd Thomas.
- Comfort Ye My People: Raymond Lalor Forman.
- Thy Will Be Done: John Benjamin Magee.
- Know That I Am God: Louis C. Wright.
- Victory: Stephen H. Mahon.
- The God of All Comfort: James L. Gardiner.
- The Great Assurance: George A. Buttrick.
- The Everlasting Arms: William Hiram Foulkes.
- Who Are the Dead?: Charles W. Brashares.
- There Is No Death: Frederick Spence.
- Blessed Are They That Mourn: William Edward Shaw.
- Love Looks at Death: Mellyar Hamilton Lichtler.

Price, net, \$1.50, postpaid

Two Years of Sunday Nights

By ROY L. SMITH

In this volume, which relates vitally to the place of the church as a ministering influence in the community, the author is not engaged in weaving a fantastic web of theory, but makes a definite and practical report based upon what has actually happened. The Sunday night church service is often a distressing problem. Here, upon the word of Bishop Charles Edward Locke, is "a laboratory demonstration that people will go to church Sunday nights if they are edified and interested." Every preacher who is confronted with the Sunday night service problem will find these suggestive chapters helpful, for they are practicable and workable.

Price, net, \$2.00, postpaid

The Blue Flame

By FRANK W. BOREHAM

Boreham continues to add to his world-wide reputation as a gifted interpreter of life. His eyes are not blind to human defects and weaknesses, but he is persistently in quest of the good, the beautiful and the true. As the blue flame in oriental folk-lore settles over the spot where treasure has been hidden, so he fares forth in search of the flame and the treasure and finds both, and rejoices in his discoveries. Here the reader will find keen analysis and well-balanced appraisal of human motive and conduct, and an appreciation of those subtle factors in human affairs that create environment and establish responsibility, and he will discover in Boreham a modern meaning to that ancient word; nothing human is foreign to me.

Price, net, \$1.75, postpaid

BOARD OF CHRISTIAN EDUCATION OF THE REFORMED CHURCH
IN THE UNITED STATES

1505 RACE STREET PHILADELPHIA, PA.

married to Miss Mary Ann Berger, Alliance, O., who at the age of 2 years came to America with her parents from Switzerland.

Two years ago, upon the occasion of his 80th birthday, a special service was held at Emmanuel Church, Hanover, in his honor. At this service an account was given of the Rev. Mr. Hartman's accomplishments during his long term in the ministry. He was directly instrumental in securing 7 young men for the ministry, among whom 3 of his own sons: Revs. J. Edwin Hartman, Mt. Pleasant, Pa.; Charles R. Hartman, Marysville, and Oliver S. Hartman, York. Also the Revs. I. G. Nace, missionary to Japan; Henry R. Spangler, missionary to India; Harry J. Rohrbraugh, of Cleveland, O., and Stanley C. Baker, Millersburg, Pa.; and he also indirectly influenced 5 other men to take up the

work. He built 3 new Churches, finished the Church at Lehigh, and cleared the debt during his ministry there; and also built the present West Manheim parsonage. He was teacher of the Men's Bible Class at Emmanuel Church School until a few years ago, when he resigned because of his health.

Surviving Rev. Mr. Hartman are his widow, four sons: Revs. J. E., Charles R. and Oliver S., and Claude H.; two daughters, Mrs. Wilhelmina E. Dietz, and Miss Mary C. Hartman; one brother, Henry Hartman, Tamaqua; 14 grandchildren; and 4 great-grandchildren.

The body lay in state in Emmanuel Church, Hanover, on Thursday, Sept. 4, at which time it was viewed by many friends. Services were held at 2 P. M., Dr. Henry I. Stahr officiating. Interment was made in Mt. Olivet Cemetery.